

Armanen Runes

and the

Black Sun

In Modern Heathenry Volume II



Aelfric Avery

**Armanen Runes
and the Black Sun
in Modern Heathenry
Volume II**

Aelfric Avery

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Dedication

To all who seek their Höherentwicklung through the Allwellen.

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Introduction

This book is volume two of three which I have written about the Armanen tradition and its application in modern heathenry. Volume one covered the background and history of Armanism, the difference between Armanism and Wuotanism, the Aryan tradition, Hyperborea, Atlantis, the origin of the runes, Armanen cosmology, Armanen theology, and vril, as well as the history and nature of the Black Sun and the swastika. Volume two covers the exercises and practices of the Armanen masters, including material which has not previously been made available in English. This material, mostly from Marby and Kummer, is essential for understanding the true nature and purpose of the Armanen rune exercises as well as many important details about how to do the practices correctly and in a way that will maximize their effectiveness.

Volume three includes the rituals of Armanendom: those used for regular daily rune practice, different types of magical rituals, and everything needed to practice Armanen seasonal celebrations. Rituals from several different schools within Armanism are included. The student should be familiar with the material in volume one, and should also read completely through volume three before beginning the practices in this volume. The Armanen ritual elements found in volume three are essential to the proper practice of Armanen rune exercises.

For those who may not have volume one, a bit of background information is in order. The modern Armanen tradition began as a revival of Germanic religion, runes and folk ways in Germany in the late 19th and early

20th centuries. The founder of Armanism was Guido von List, who had a vision of the Armanen tradition and runes. His work was carried on, further developed and revealed by others such as Friedrich Bernhard Marby, Siegfried Adolf Kummer, Rudolf John Gorsleben, Peryt Shou, Karl Spiesberger, and Karl Hans Welz.

Here, I have compiled the exercises of the Armanen masters into a single comprehensive curriculum which covers almost everything the practitioner needs to know and do in order to become an Armanen rune master. I have included a structure with 13 levels so that the student is able to mark his or her progress. At the end of each section are exercises which must be done in order to complete each level. Important to note here is that simply moving through the exercises in a mechanical way is not enough to ensure success in rune practices. Inner development, change and progress must also be taking place in the individual. The exercises will certainly help with this process but do not guarantee it.

The student must have a strong and pure desire to progress in his or her personal higher development, and must persist along this path. The quality and level of experience a student has while doing rune practices is entirely dependent on his or her own nature and level of development. Therefore, two practitioners who are at two drastically different levels of development can be having completely different experiences of practicing the same exercise. One's initial experience of any rune practice will be very different from one's practice of the same exercise once further development has been achieved. The great depth which is possible for the rune practices cannot be described with words, and can usually only be experienced after at least several years of practice. However, even at the beginning level, a student will often experience dramatic results and benefits within days of beginning to practice Armanen rune exercises.

A few key ideas and practices have been intentionally left out, as it is felt by myself and authentic Armanists I have spoken to about the matter, that some teachings should only be given to those who have proved themselves to be sincere, authentic, and trustworthy and who are perusing Armanism with pure motivations.

Included in this volume are the meanings of the 18 Armanen runes, how to practice statha, handstatha, rune magic and runic healing according to the Armanen. Marby's rune yoga exercises are given along with instructions on how to correctly practice them. Additional teachings and exercises from Peryt Shou and Miguel Serrano are given. While these two masters are often given less attention, they offered many important ideas and practices which, while unique, are nevertheless an important part of the Armanen tradition. Also included is the extremely rare Black Sun exercise of Emil Rudiger. This practice is difficult to find even in the German language, and has not been given in its entirety in English anywhere

until now. Numerous other exercises are also given, including the closely related *Stav* tradition, which every Armanen student should be familiar with. Further, techniques are given to develop the ability for astral travel, which is central and essential to rune practice even though it has been little emphasized or even mentioned in other modern books on Armanen rune practices.

With Armanen rune exercises, details are important. As such, I have included many details of how to correctly practice rune statha as given by Marby, which have not previously been made available in English. A common mistake is to think that elements of practice such as posture and breathing are less important, and therefore sometimes insufficient attention is given to these in favor of more quickly moving into the direct runic practices. However, without the correct posture and breathing techniques, success with the runic practices is difficult or impossible.

Another mistake is to consider the specific forms given for Armanen statha and handstatha to be arbitrary. Many have taken it upon themselves to come up with alternative forms for statha and handstatha. The motivation for the alterations appears to be to make the statha and handstatha positions “look more like the rune” which they depict. However, to do so is neither important nor necessary. What is important is that the body and hand positions are formulated in such a way as to maximize the ability to attract and receive the specific runic currents as strongly as possible. Such positions may look less like the rune than other possible variations of the positions.

The most effective body and hand positions are by Siegfried Adolf Kummer, who either learned them in secret from earlier unspecified masters, or developed the forms himself. The latter is most likely. Kummer's genius in occult and spiritual matters has not yet been fully appreciated in the English speaking world largely due to the fact that his primary work, *Heilige Runenmacht* has not yet been published in English (I am currently working on a translation of this single most important Armanen book and intend for it to be published by the end of this year). Therefore, Kummer's forms of statha and handstatha have been given here. Any alterations to the body and hand positions discovered by Kummer will serve no other purpose than to inhibit the runic currents, thereby making the exercises less effective. The diligent student will take the time to master the correct breathing techniques, posture, and the specific statha and handstatha forms developed by Kummer and which given here.

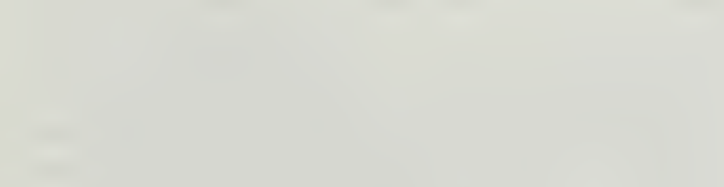
However, there are two exceptions to this. The first is the YR rune statha, which Kummer gives as a man standing on his head. The position is impractical but this was irrelevant in Kummer's day because Kummer avoided the practice of the YR rune. The second is GIBOR. The position given by Kummer is also not viable for extended practice. Therefore, the

alternate forms of both runes from Spiesberger are given here.

The Armanen rune practices are extremely powerful. Too often, religions or spiritual traditions are prescriptive and/or proscriptive: they tell you *what* you must be and do, and what *not* to do, but not *how* to achieve that. If any specific practices to accomplish personal transformation are given at all, they are often of limited or no effectiveness.

The Armanen rune exercises are the most effective practices of any tradition I have encountered. It is my hope that they will help others as they have helped me. Further, it is my hope that useful and effective practices such as those found in the Armanen tradition will come to be more widely known and practiced within the modern Germanic heathen community, which has suffered from many difficulties throughout the decades of its existence. In order to heal and improve a community, individuals must heal and improve themselves. Tools which have proven to be effective in achieving such healing and improvement are before you now: may Wuotan grant you the inspiration to use and master them!

Chapter 1: The Armanen Runes



Many people, in an attempt to understand the most ancient and authentic meanings of the runes, focus on the rune names and take them too literally. The names of the runes, like the rune shapes themselves, are symbolic. Each rune name hides a deeper meaning, which is the real meaning of the rune. It is in this way that the secrets of the runes are revealed (or concealed). Often these secret meanings are spoken of and are unintelligible to many because the uninitiated student has not yet discovered the true meaning of the runes and how they are masked by the rune names on the surface. If this situation applies to you, there is no need to worry. If you sincerely and earnestly undertake a curriculum of rune practice, the true meanings of the runes will be revealed to you over time.

The words we use to describe the meanings of the runes are very imperfect and incomplete symbols of the true, deep meanings of the runes, which cannot be accurately described words. Often, due to error or for the sake of simplifying for easier understanding, some of these imperfect word symbols are taken to be the true and ultimate meanings of the runes. Every description of a rune is a symbol or metaphor which is attempting to give you a sense of a rune's unique energy and meaning. These imperfect descriptions are not the runes themselves. Also important to note is that the forms of the runes are but symbols of the cosmic forces in creation which combine to form everything from the smallest subatomic particles to the largest galaxies and universes, as well as everything on the non-material plains of existence.

Runes have multiple levels of meaning: 1) the three stages of arising, being and passing away to new arising 2) the positive and negative (daimonic or murk runes) and 3) the macro-cosmic and micro-cosmic: one meaning pertains to the cosmos or greater manifestation of a principle, and another to worldly or individual situations. The great importance of the macro-cosmic and the micro-cosmic will be seen later on. Not all of these levels of meaning will be given here for every rune. Rune meanings and descriptions are given in every book on Armanen runes; there is no need to replicate that information here. As such, I have given only my own personal insights into the rune meanings which I gained through my Armanen rune practices over the years. I have written my rune descriptions with much symbolism and in such a way as to attempt to convey the deeper meanings of the runes. Nevertheless, the reader should keep in mind that the only way to truly “grasp” the runes is through regular Armanen rune practices. Learning the runes is not limited to an abstract intellectual exercise: to truly learn the runes you must experience them and feel each of their unique energies in your body.

FA



Phonetic value: f

Numeric value: 1

Zodiac: 0° Capricorn to 20° Capricorn

Color: fire-red

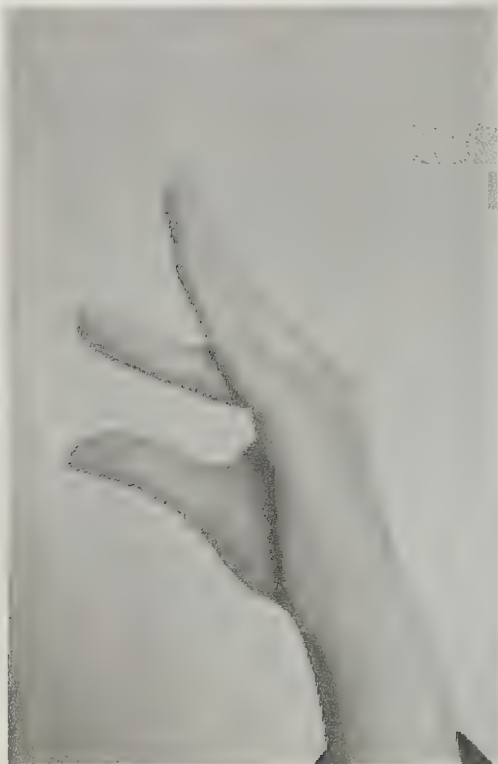
Galdrs: fffffff, Fa-Fe-Fi-Fo-Fu, Fa

Stead/World: The realm of FA exists at the beginning of time, but later Muspelheim is located in the same place.

Wuotan's Rune Poem verse: I know songs / which a king's wife does not know / and no-one's son. / Help is called one, / and it will help you / with disagreements and sorrows / and sadnesses all.

Statha: The FA rune statha is formed raising both arms towards the sun, with the left arm slightly higher than the right arm. The palms face the sun. In Armanen rune practice, FA energy is drawn primarily from our sun, which is our closest cosmic source of FA. We can also draw FA from the moon and from stars. FA is a rune of sending and teaches us how to send vril, to become active and dynamic in our practice of magic and healing. During

inhalation, FA energy enters into the palms of the hands, moves down the upraised arms, moves through the body to the feet, then during exhalation it moves up the body and out the hands back to its source.



Handstatha note: The upper diagonal arm of the FA rune is formed with the ring finger only. In the FA handstatha, vril is drawn through the solar plexus and out through the palm or fingers.

Meditations: "Create your good luck and you will have it."

"The original fire, this high universal force, creates a higher self-consciousness within myself."

"Original Creative Force of Nature streams through me. Pure love acts and creates within."

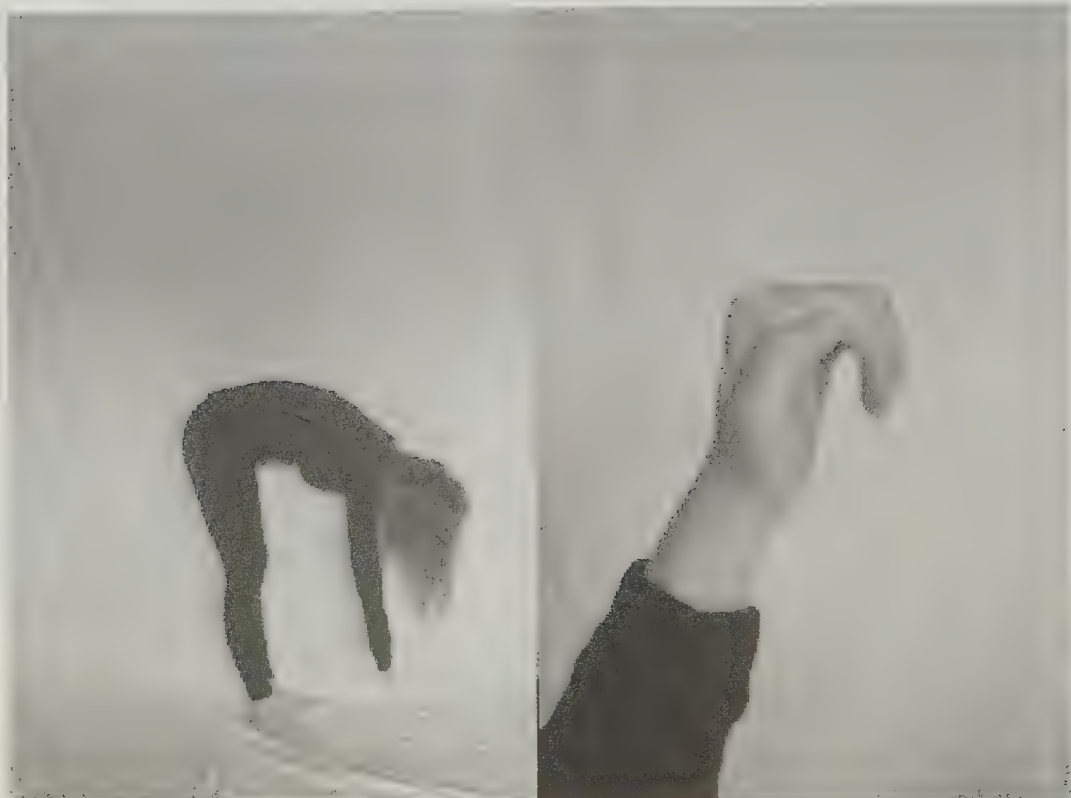
FA originates in the spiritual world and is the original spark of spirit that first enters into the completely dark and empty container of the material world before creation (Ginnungagap) and becomes the first flame. FA is like the first striking of a match in the darkness. The flame is initially of the minutest size, but then it grows and grows over time and becomes gigantic. FA is Allfather as Surt-ur. FA is the center of the Black Sun. Fa is the macro-cosmic Agni/Atar who descends from the spiritual world. FA precedes Muspelheim, then Muspelheim grows out of FA. Eventually it meets the ice from Niflheim to begin the process of creation. FA is the Allfather, "Fuotan," the Aryan Dyeus as Apam Nepat, the birth of the new young sun out of the waters in the morning sunrise, and beginning of the year at Yule. FA is causal, and is the origin of the sun, moon and stars.

FA is the rune of God the Father, but not in the way modern Christians and others of Right Hand Path religions think of God as an external, easily angered entity separate from us; rather FA is God the Father of the Norse runic conception as found in the *Rúnatal* of *Hávamál*, where we are instructed that God is found within us: that *Gaut is in us, and we are in Gaut*. FA is the rune of discovering oneself as the creator of his own life in the world. FA is the rune of the God who is divided into many parts at the beginning of creation: the original Hyperborean spirits who descended from the spiritual world into matter, risking their immortality, becoming corrupted by matter through involution. They (we) came here to fight and defeat the

evil Demiurge, to redeem nature, and to become the resurrected Heroes who achieve immortality and return to the spiritual world. As such, FA is the rune of the crucifixion, the “death” or involution of the spirit as it enters into the material world. The crucifixion and death of the spirit *is* the creation of the material world. God, Wuotan, creates, learns and discovers through us, manifests as us, and we are the creators of our world and our universe. We can wield the creative power of the Father. This idea is so much more useful for accomplishing things and producing results than revering or worshiping the concept of an external God. This is one important lesson of Wuotan and the runes.

FA is the rune of beginnings, in particular the beginning of a journey of learning, understanding and using the runes. FA, the Allfather, as the original spiritual source of all life in the material world, is also the greatest source of help for all the difficulties of mankind.

UR



Phonetic value: u

Numeric value: 2

Zodiac: 20° Capricorn to 10° Aquarius

Color: soft, light green

Galdrs: uuuuuuu, Ur

Stead/World: Hel (which only means the hidden or covered world). However, UR also extends over the entire region of the created world, which it contains.

Wuotan's Rune Poem verse: I know a second: / which men's sons need / who would live as healers.

Statha: Stand in the IS rune position and take seven deep rhythmic breaths. The UR rune statha is formed by bending over so that the fingers point towards the ground. UR energy is drawn up from the deepest depths of the universe, from the Ur-Mother's womb, the subterranean magnetic energy. The UR energy enters into the feet, moves up the body and then out the

hands into the earth and back to the UR source deep below. Practice the UR statha by chanting the galdr three times while in the UR position. Do the whole sequence of the seven breaths in the IS position then the three repetitions of the UR galdr in the UR statha three times. After this, lay on the ground with the head facing north, completely relaxed, and continuing the rhythmic breathing and meditation on the UR rune. In this state one can experience the true, deep earth vril of the UR rune and float on the sea of cosmic creation.

Meditations: "Knowing UR within -- knowing myself -- I have access to knowing everything."

"Know thyself, then you will know the worlds."

"Knowing my true self, I know the origin of my fate and destiny."

UR comes forth from the Black Sun initially as the container of creation: the dark, empty space of the pre-creation material world into which FA first enters. UR expands into a vast skeletal framework of Dark Matter which emanates from the Black Sun, and upon which all perceivable matter is placed in order to create the universe. UR is the primordial waters at the bottom of the cosmos: in the Puranas of India it is called the causal ocean. UR is feminine: it is the rune of the first Mother, the Great Mother. UR is a deep-rooted rune: its energy is concentrated at the bottom of the roots of the World Tree. UR is the rune of the Norn Urðr, and of Urðr's Well. UR is the source of vril (UR-il), the UR-magnetic spiritual energy which radiates out of the well of Urðr. UR contains the vast span of the ages, and is a peaceful, meditative rune. UR, as the rune of space, is also the rune of time, and shows us that there is no difference between the two.

UR is the peaceful realm below, where time has no meaning: outside of space-time everything that ever was or will be simply exists; nothing threatens anymore. UR contains the nothingness of non-event: absolute peace. UR, so deeply rooted in the universe, is the source of all calm, strength and healing.

THORN



Phonetic value: th

Numeric value: 3

Zodiac: 10° Aquarius to 0° Pisces

Color: turquoise to white

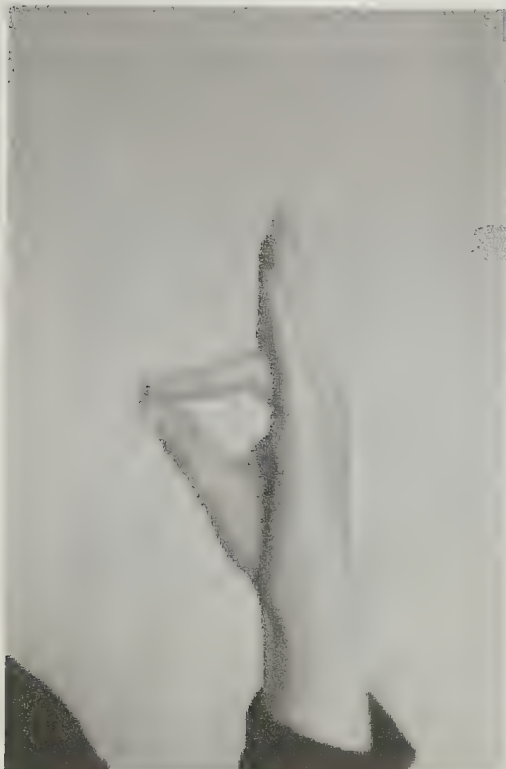
Galdrs: þþþþþþþþþ, da-de-di-do-du, Þorn

Stead/World: Jötunheim

Wuotan's Rune Poem verse: I know a third: / if for me there becomes a great need / for a fetter against my opponent, / I dull the edges / of my foes, / their weapons and trickery do not bite.

Statha: The THORN rune statha is formed by placing your left hand on your hip with fingers pointing downward so that your arm forms a triangle with the elbow as a point. In the practice of the THORN statha, the vril comes from both above through the head and below through the feet, as in the basic form of the IS rune statha. While in the IS rune statha the upper and lower vril currents meet in the center at the solar plexus chakra, in the THORN

statha, the upper and lower currents are diverted from above down the left arm and from below up the left arm and then projected out the elbow.



Handstatha note: The upper diagonal arm of THORN is formed with the ring finger only.

Meditations: "No life without death, no death without life."

"Sacred power of THORN, free me from the wheel of eternal returns."

THORN is the Third: the Son or product of the Father (FA) and the Mother (UR). THORN draws energy from below and above and combines it into a unique creation made of the two. THORN is the rune of Thor's Hammer, and therefore the rune of the ability to move vril. As such, THORN is an important rune for magic.

Like FA, THORN is a rune of sending, of projection. The power of THORN is the ability to practice rune exercises and magic. We draw vril into us, shape it into whichever runic trend we desire, and by the power of THORN we send vril directly to people, things or to magical operations to empower them. This process has been referred to as "throwing Thor's Hammer." The Hammer is the means by which we achieve our own integration into the cosmic vril streams, and thus our own personal transmutation and development of magical abilities.

THORN is the rune of polarities that allows us to step outside space-time to transcend polarities, to see the two sides of any polarity existing simultaneously and to choose which side is the best for any given situation. That is why THORN is also the rune of the mind. Everything is on or off, one or zero, and each state always exists simultaneously outside the confines of space-time. Everyone is both alive and dead outside of space-time. Every item for sale is both unsold and sold. People in every relationship are both together and apart. THORN is that root of creation which enables us to see simultaneous dual states and to flip the switch between them with its projection power to make something into one state or another within space-time as we see fit. "The predator has no teeth."



THORN acts magically by changing the polarity of any quantum possibility (see the section on HAGAL below for more information on quantum possibilities in relation to magic). Every

quantum possibility can be seen as having an “on” and “off” position, like the binary ones and zeros of a digital device. When a quantum possibility is switched “on,” it manifests in the world. The THORN “switch” allows for the selection of polarity for every creative force/quantum possibility. THORN can be used to change polarization on two levels :1) the events that we “can't do anything about.” In such situations, we can use THORN to stop negative thoughts and feelings about an issue and focus on the positive aspects. THORN pairs well with AR for this purpose, the rune of re-framing. The other, more active way that THORN can be used to change polarity is to actually alter the polarity of something at the roots of creation to change its manifestation in the world.

As a triangle, THORN is the ability of energy projection in its strongest form. As a rune of projection, THORN has been viewed as a weapon, particularly one which is capable of neutralizing other physical, metaphysical or metaphorical weapons. THORN is used for removing the ability of enemies to hurt you. THORN can be used to knock the power and essence out from under anything harmful at the roots of its existence, at the roots of creation.

OS/OTHIL



Phonetic value: o

Numeric value: 4

Zodiac: 0° Pisces to 20° Pisces

Color: dark violet-purple

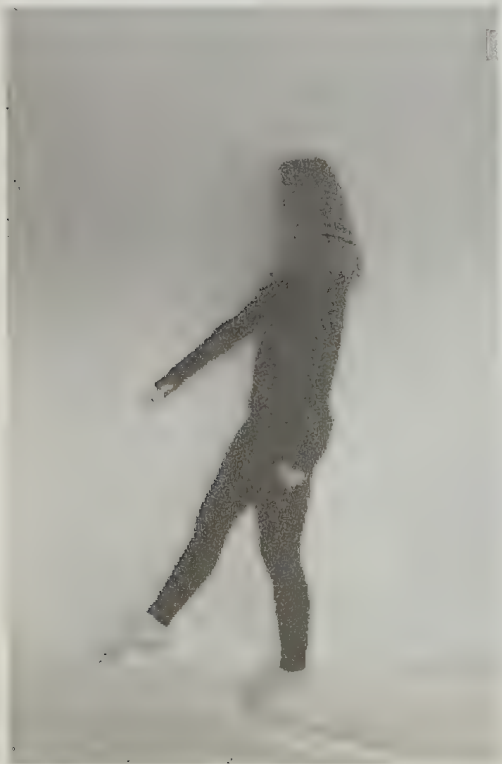
Galdrs: ooooooooo, Os

Stead/World: Swartalfheim

Wuotan's Rune Poem verse: I know a fourth: / if warriors bear / bonds on my limbs, / so I chant / that I may go; / the fetters spring from my feet / and the fetters spring from my hands.

Statha: The OS rune statha is formed by raising the right arm and left leg to the same diagonal angle with the hand and toes pointing downward. Vril from Swartalfheim flows up the raised arm and leg and up to the head. The OTHIL rune statha is formed by spreading the legs apart and folding the hands above the head with the elbows pointed to the sides. The vril flows

from Swartalfheim up the right leg through the body, up the right arm, passes between the hands, flows down the left arm through the body and then down the right leg back to Swartalfheim. When the vril from below is present in the arms and hands, they act as a charged antenna which attracts and collects vril from the atmosphere. The OTHIL statha is more powerful than the OS statha. Therefore it is recommended to primarily use the OTHIL statha for the O rune. The OS rune statha is done in two ways. 1) Facing east, stretch out the left leg and arm towards the front (east). 2) Facing north, stretch out the right leg and arm to the side (towards the east) (Kummer, *Heilige Runenmacht* 63).



Meditations: "The power of my spirit frees me."

"Receiving, I am tuning into the influx of beneficial energies."

"Knowing of OS, I am the receiver of high spiritual energies."

While OS and OTHIL are two separate runes in the Elder Futhark, in the Armanen Futhorkh they are not separate, but are rather two different forms of the same O rune. OS is the power of sacred speech, which is what makes "the fetters spring from my feet and hands" (Hávamál 148), in other words, the removal of obstacles in the path of fulfilling one's

will. This power is gained simultaneously with learning life's lessons, healing and clearing Garma (see the "Garma" section in chapter 6 for more explanation), developing magical abilities, the power of mantras/galdar as well as the basic power of regular speech which magically brings about so many changes in this world. OS is the cosmic receptor. When you have the energy of OS inside yourself it gives you the power to break bonds because you can receive the energy, power and ability required to do so. OS is polar in this way. You can give because you can receive, or have received.

OS is a rune of breaking through bonds and barriers and receiving from the All. OTHIL draws vril and astral forms that the mind has designed and the Swartalfrs have shaped on the astral plane to the physical world and manifests them here. This it accomplishes by using vril from the astral plane and Swartalfheim to attract vril from the atmosphere and heavens. The combination and concentration of vril from both above and below results in producing physical forms for those astral bodies. OTHIL pairs well with

LAF because LAF operates on the astral plane where forms are generated and given the emotional energy needed to be manifested in the material world by OTHIL. OS also pairs well with THORN and FA. With THORN, you can choose the polarity of something you want from outside of space-time and then project that polarity into the manifest world within space-time where it can then undergo the process of manifestation with LAF and OTHIL as described above.

Along with OS, other runes such as IS, KA, UR and NOT certainly play an important role in general manifestation. In fact all the runes do, and they work together in the traditional Futhorkh order and in other orders, pairs and combinations to perform specific complex functions and manifestation like a creation machine. Such is the nature of both divine creation and rune magic. OS further has a special connection to the BAR rune.

As the rune of releasing, OS is the rune of forgiveness because forgiving is really just letting go of the past: releasing the past. When you let go of the past you are breaking the bonds of karma, and then past pain and bad results no longer control you. But this process can not be artificially rushed. It happens authentically in its own time, when you are ready. You forgive, and in so doing, you are forgiven. You secure your own forgiveness when you forgive others because when you forgive, it is *you* who breaks free from being controlled by others or by your own past pain, it is you who is set free, it is your suffering that ends. Forgiving others isn't about them, it is about you. This is not to accept the wrong actions of others or reconcile with those who are only a negative influence or to keep such people in your life, rather it is about letting go and breaking free for your own benefit.

OS is therefore useful for both being released from external bonds imposed by others, and for internal releasing of beliefs, negative thoughts, ideas, feelings and deeply ingrained social programming which hinder us and prevent success in life.

OS is associated with the goddess Ostara because it is considered the feminine counterpart to the masculine FA rune. While the FA rune is masculine and therefore a rune of sending, OS is feminine and therefore the rune of receiving. Together, FA and OS represent one aspect of cosmic generation: as a pair they have many magical applications.

RIT



Phonetic value: r

Numeric value: 5

Zodiac: 20° Pisces to 10° Aries

Color: black

Galdrs: rrrrrr, ra-re-ri-ro-ru, Rit

Stead/World: Alfheim

Wuotan's Rune Poem verse: I know a fifth: / if I see a speeding shot, / a spear fly into the folk, / it does not fly so boldly / that I cannot stop it / if I see the sight of it.

Statha: The RIT statha is formed by raising the left leg sideways on a 45 degree angle with the foot extended as much as possible and the toes touching the ground. The left arm is then raised so that the hand is on the hip with the finers pointing downward so that the elbow becomes the point of a triangle, as in the THORN rune. When practicing the RIT rune statha, the energy moves upward from the right foot to the head, down the left arm to the hand and hip and then down the left leg.



Handstatha note: The lower diagonal leg of RIT is formed with the middle, ring and little fingers together.

Meditations: "I am my right, this right is invulnerable. Therefore I am invulnerable, because I am my right."

"One with the original law, I am above human legalisms."

RIT is the rune of the *Rita*, the divine right order of the cosmos. *Rita* is *Asha* in Zoroastrian tradition, Proto-Indo-European **Artos*. It is the rune of all rune work, magic, spirituality and ritual. It is the Right Order that manifests macro-cosmically in the cosmos, and micro-

cosmically in our individual lives. When we align ourselves with RIT, we align ourselves with the divine will and become the warriors who carry out God's war against the evil Demiurge in the material world. RIT allows humans to evolve spiritually and magically: to take control of our own destinies by developing magical knowledge and power than enables us to establish Right Order and sufficient goodness in our own lives. Alignment with RIT is the source of all spiritual and material blessings in life.

RIT is the power of visualization to control or change something on the underlying level of the runic realms of creation by grasping it in the mind's eye and then working action upon it. The *Ljóðatal* from *Hávamál* represents RIT as the ability to stop a spear in flight if one is able to see it first. RIT is connected to the Phoenician letter Rish, meaning head, God, leader. The significance of these meanings is the ability to "see:" to have spiritual vision, without which no successful leadership is possible. RIT as Rish, Ric, Rex, then is the rune of the priestly and/or kingly classes as reflect in its Tarot counterpart, the Hierophant. RIT is the turning of the solar cycle through the four seasons and the Zodiac (The AR rune also reflects this as Elder Futhark GER), and therefore RIT also has a special connection to the swastika, the SIG rune and the Black Sun, as will be explained later on. RIT can be used to thwart attacks and help with righteous legal cases.

KA

Y



Phonetic value: k

Numeric value: 6

Zodiac: 10° Aries to 0 Taurus

Color: yellow to bone-white

Galdrs: ka-ke-ki-ko-ku, k-k-k-k-a, Ka

Stead/World: Miðgarðr

Wuotan's Rune Poem verse: I know a sixth: / if a warrior wounds me / with roots of a wild tree / and the man / who invokes hatreds to me / then the man eats harm, not me.

Statha: The KA rune statha is formed by raising the arms to a 45 degree angle with the palms facing forward. Practice first facing north, then practice again facing east. Alternate several times between north and east, slowly turning from one to the other each time. The energy of KA flows from above into the raised hands, and then down into the body and out the feet. KA can be used to increase magical knowledge and ability.

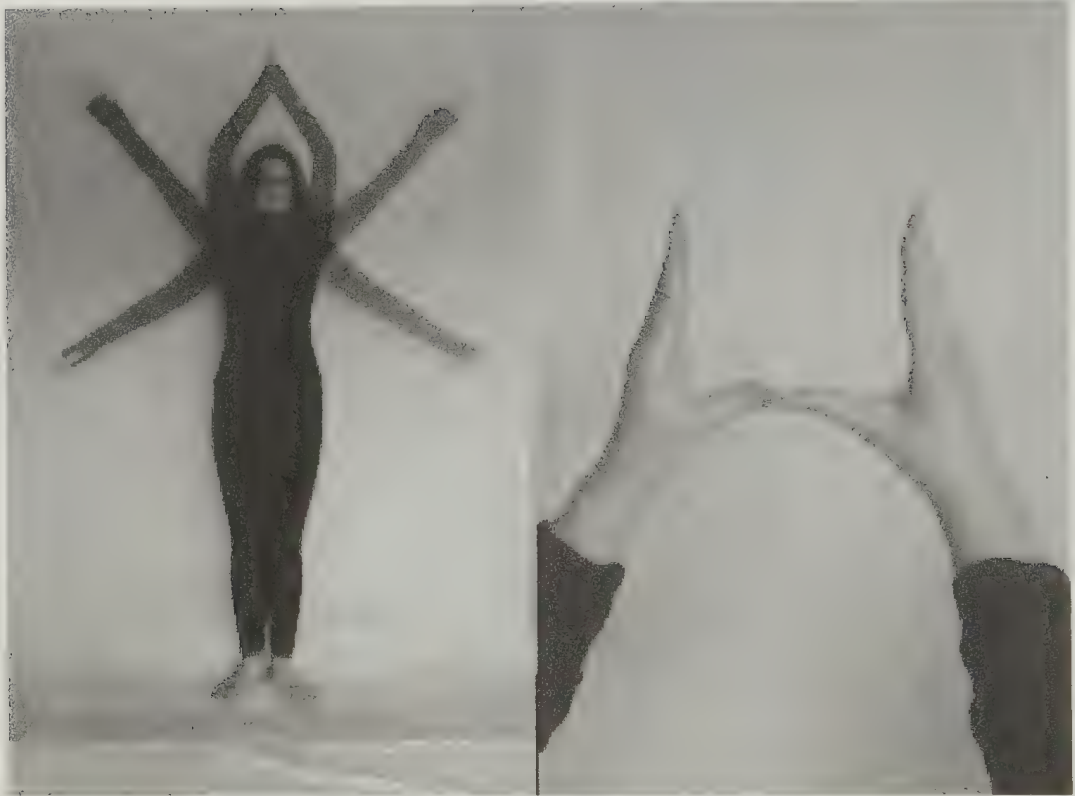
Meditations: "I am capable to do what I want to do."

"Cosmic knowledge and wisdom are revealed to me through the powers of KA."

KA is the rune of capability that results from the channeling of cosmic knowledge via vril. In particular, KA is the rune of magical ability. This capability is connected to kin and genes; the Armanists saw their abilities as special and as coming from their blood, from their people. KA is the light of a torch, a swelling, an erection, kin, king, queen, gen-/woman etc. The ancient Norse concept of KA was of a swelling sore. What all of these ideas have in common is that KA is a "flaring up," a rising up (whether positive or negative). With vowel runes, KA works as an amplifier. KA helps to facilitate beginnings: to open something up (not least of all rune practices beyond the IS rune). KA is the beginning of drawing runic energies from the worlds which are beyond the axis of the World Tree.

Whereas FA tends to be macro-cosmic, KA manifests often on the micro-cosmic scale: fire which is under man's control, creativity, ability, sexuality and kin. KA is in some ways the micro-cosmic version of FA. KA does not reflect the unified origin of spirit as does FA, but rather the scattered collective of spirits in the material world, fragmented from the whole. KA tends to be worldly and associated with Miðgarðr. KA often relates to humans or things in the human sphere more than it reflects the greater cosmos (KA is a *channeling* of cosmic knowledge). KA is half way between FA and IS as if, like HAGAL, it was the product of Muspelheim and Niflheim. KA has a male and female form (KONA). Together as a bind rune the two form MAN. In this way MAN is equally male and female. KA can be used to increase one's skills and magical abilities, and to defend oneself by re-directing ill magic back to its sender.

HAGAL



Phonetic value: h

Numeric value: 7

Zodiac: 0° Taurus to 20° Taurus

Color: white, transparent

Galdrs: ha-ha-ha-ha-ha, ha-he-hi-ho-hu, Hag-al

Stead/World: The entirety of the cosmos: the whole World Tree. However, in a systematized assignment of runes to the nine worlds, HAGAL can be assigned to Ásgarðr.

Wuotan's Rune Poem verse: I know a seventh: / if I see a high flaming / hall around sons sitting, / it does not burn so bright / that I cannot protect it / when I know the song to sing.

Statha: The HAGAL rune exercise is a complex dynamic exercise consisting of the NOD, EH, IS, MAN and TYR runes, alternated with the Cross position. The exercise draws vril from, and sends vril to, all of the nine worlds. The HAGAL exercise is the most important and most powerful of

all the regular individual rune exercises. There are 11 steps to the HAGAL rune exercise which are as follows:

+ † + † + | + Y + ↑ +

It may also be useful to think of the HAGAL rune exercise as being composed of three sections: 1) † † 2) | 3) Y ↑. Section one focuses on the continuity of the horizontal lines or sides in HAGAL. Section two focuses on the axis of HAGAL. Section three focuses on the upper and lower aspects of HAGAL.

The exercise is practiced dynamically. For each cross position and each rune, the runester turns clockwise in one complete circle by keeping the heels together and moving first the right foot, then the left. When you move the right foot, the feet are spread. When you move the left foot, the feet come completely together. In the CROSS position, turn in the circle slowly and evenly while chanting the HAGAL rune galdr Ha-ha-ha-ha-ha. This galdr is done each time the CROSS position occurs in the sequence. For all of the other runes, also turn in a clockwise circle slowly and evenly. For the NOD position chant the NOD galdr n-n-n-n-n-. For the EH position chant the EH galdr e-e-e-e-e-. The IS position is the “arms up” version of IS. The arms are straightened above the head, palms together. For the IS position, chant the IS galdr i-i-i-i-i-. For the MAN position chant the MAN galdr m-m-m-m-m-. For the TYR position chant the TYR galdr ta-te-ti-to-tu. The movements of the feet during the turning should be as few as possible, meaning the feet are spread widely on each increment of the turn. You may choose to make the entire circle with only three foot movements, or you can make the circle with five foot movements, one for each repetition of the galdr. When turning, remain a longer time in the north, and turn more quickly through the south and west. During the exercise, the mind should be in the “void state:” completely devoid of all thought. During the exercise, the vril flows for each of the individual runes in the same ways as when each rune is practiced individually. These flows stay the same even though the runes are practiced dynamically, which results in generating many swirls of vril. Great insights and development result from the practice of the HAGAL rune exercise. Spiesberger and Welz offer a simplified version of the HAGAL rune exercise which, while easier and quicker to practice, is correspondingly less effective.

Meditations: "Care for the universe within yourself and you will rule over the universe."

"Spirit and matter create the Crystal -- the all encompassing structure of the architect of the worlds."

HAGAL is called “the mother of the runes.” All runes are contained within HAGAL and can be formed from it. The hexagonal shape of HAGAL reflects the point of a crystal and is the origin of the so-called “Star of David” which was originally an Aryan symbol. Kummer explains that the “Star of David” is the HAGAL rune turned on its side (the demonic form of the HAGAL rune) (*Heilige Runenmacht* 77). HAGAL is the World Tree, the Yggdrasil from which Wuotan hangs for nine nights. HAGAL is the body of Ymir. HAGAL is macro-cosmically the whole universe, and micro-cosmically the physical body. HAGAL is the totality of everything in the universe, the structure from which everything emerges (in this way being closely connected to UR: each are different aspects of the same structure) and the key to changing destiny at the roots of creation. HAGAL is the roots of creation in that it is the complete web of Urðr: orlög beyond space and time, containing all space-time, past present and future. When the arms of the HAGAL hexagon are joined together on the outside, it forms a cube.

The cross position, which reflects the cube form of HAGAL, is an X and Y axis system that is three (or four) dimensional, thus containing everything in the universe through all time simultaneously. “Quantum possibilities” are essentially uncountable “parallel universes,” one of which is always selected for every given aspect of existence. HAGAL grants access to these quantum possibilities so that we can select the one we want using runes or other methods to establish/represent a trend to draw forward into the manifest world (the variant of parallel universes in which our consciousness is currently present).

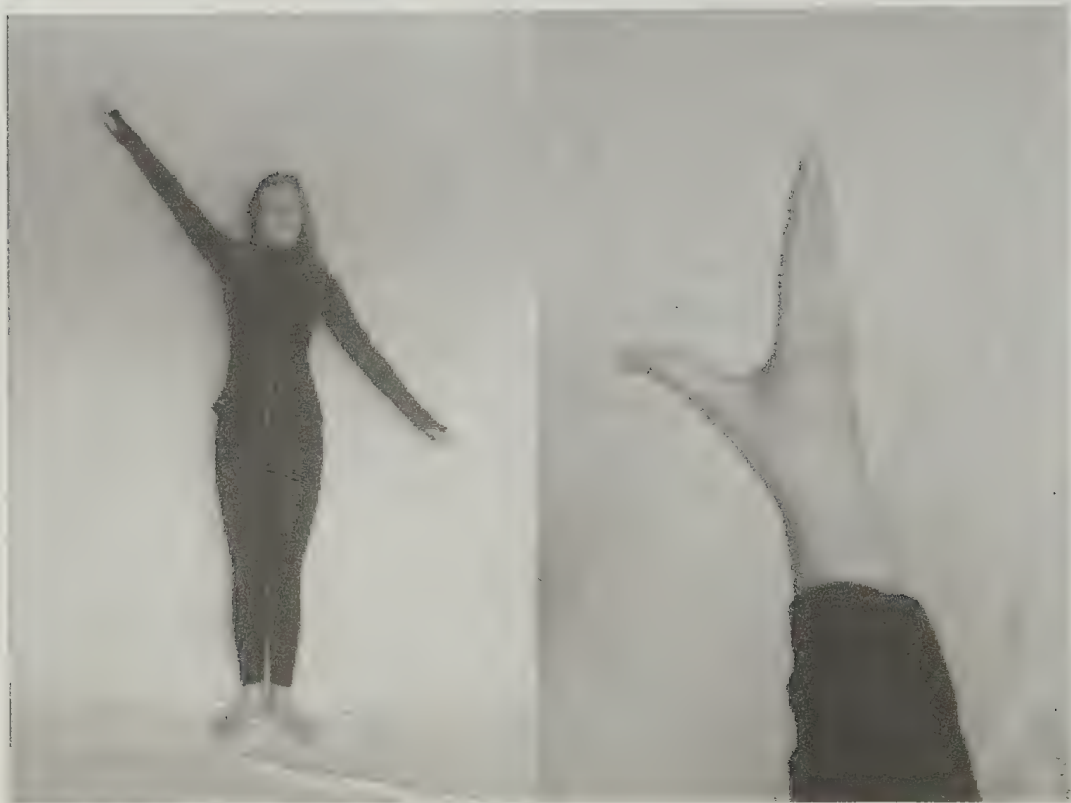
This process of magic (trend setting) is like the channel-changing dial on an old analog TV. The total range of the dial represents the totality of HAGAL, which contains all the different quantum possibilities that could be experienced at each and every moment through the totality of time. Changing a quantum possibility is like changing the channel on the TV. In order to turn the dial, energy must be applied. The hand that turns the dial provides the energy for changing the channel. This can be compared to the *vril* that is applied to a magical operation to change a quantum possibility in/with HAGAL.

Where FA is the rune of the Father, HAGAL is the rune of “the Son,” the “Higher Self,” the divinity within each person who has been represented variously as Wuotan, Baldr, Horus, Kristos and many others. The practice of the HAGAL rune is the process of becoming the Higher Man, the twice born, the initiated one who has become one with his higher self. The Total Man has merged the MAN and YR runes into the HAGAL rune within himself. This process of becoming one with one's higher self is the mastery of magic. The man and the cosmos become one, and the magician gains the creative power of the gods: he may select any option, any quantum possibility from any parallel universe, all of which are

contained in the HAGAL rune, for manifestation in this world and in his life. The lower and higher vril streams from the nine worlds, the five zones and the four plains are joined and balanced in the HAGAL rune exercise. The turning cross of the HAGAL rune exercise is the GIBOR rune and the swastika: ever-turning through arising, being and passing away to new arising, all the worlds are joined together into one to produce the mystery of rebirth: that creative force which can be accessed at will by the magician.

Another way of looking at HAGAL is from its Anglo-Frisian Futhark form (which is also used as an alternate form in the Armanen tradition). FA joins with IS, representing fire and ice coming together to create the universe. It further represents God and Man coming together. HAGAL has often been used for protection. This is because one of its primary ancient meanings was that of a protective wall or enclosure. HAGAL is the enclosure of the universe, the wall which protects a burg or fort, the hall or house which protects from the elements as well as any other protective barrier. In this way HAGAL is used magically to create new energetic barriers (such as in a magical protective circle) or reinforce existing material barriers.

NOD



Phonetic value: n

Numeric value: 8

Zodiac: 20° Taurus to 10° Gemini

Color: blue or dark red *in situ*

Galdrs: nnnnnnn, na-ne-ni-no-nu, Nod

Stead/World: In a systematized assignment of runes to worlds, NOD can be assigned to Niflheim. However the actual realm of NOD is in between Hel and Swartalfheim, which is really the upper part of the realm of UR.

Wuotan's Rune Poem verse: I know and eighth: / which for all is / useful to take: / where hate grows / amid warriors' sons, / that I may swiftly remedy.



Statha: The NOD rune statha is formed by holding the right arm up diagonally and the left arm down diagonally so that the two extended arms form a single diagonal line. NOD sends the masculine energy from above to the earth below: the north-south Polar vril stream flows down the axis of the body while the east-west celestial vril stream flows down the raised right arm and down the lowered left arm.

Meditations: "Use your destiny, don't fight it."

"Become a true healer."

NOD is the rune of Garma (karma), the cycle of action and reaction, cause and effect. NOD is the rune of lack and want, which tells us what is needed so that we can remedy it. What has happened before will determine what is to happen. NOD is the rune of the Norns. NOD is the weaving of Urðr's web. Every good and bad thing in our lives comes from our Garma. The key to improving our lives, increasing our luck and getting what we want is to be found in our Garma. First, we have to identify your Garma. Then, instead of resisting it and fighting it as most people do, we must use it as a springboard to create better things. We must understand, accept and overcome our Garma not by denying it and working against it, but by embracing it and working with it. With NOD we can identify what is missing, which enables us to solve a problem by figuring out what needs to be done.

Bad karma is what stops us from having what we want in life and having our needs met. Everything that holds us back or stands in our way is something that results from either from our own past mistakes or from the nature and psychology that has resulted from wrongs being done by ourselves and others. Successful magic merely overcomes our karma and preset astrological trends. We must clear away bad karma with spiritual exercises, magic and good deeds, transform ourselves and develop awareness and discernment (Vohu Mana: Good Thought) so as not to accumulate more bad karma by making the same mistakes. We must learn from our mistakes and not repeat them. If we do repeat them, it means we have not yet learned, and therefore we must again suffer the same bad karma that results from them until we learn what we have done wrong and have developed the incentive to prevent such things from happening again. With NOD, we can find the karmic root of any problem and change it.

The other thing that stands in the way of success is the negative emotions that have developed in the body's energy system of chakras: fear, guilt, shame, grief, lies, illusion and attachment. These must be eliminated and replaced with the flow of holy vril. NOD can be used to help identify the specific negative build-ups in the chakras and remove them. The use of NOD is connected to the process of manifestation through the plains of existence, which are represented by the four elements. When a need (NOD) develops on the material plane (YR), the emotions (LAF) tell the mind (MAN), then the will (FA) adjusts accordingly. However, if NOD *controls* YR, and YR controls LAF, and LAF controls MAN and MAN controls FA, then the result is dis-empowerment and ineffectiveness. The will (FA) must control the mind (MAN), which must control the emotions (LAF), which provides the power to manifest things in the world (YR), to meet the need (NOD). The formula for this is: FA MAN LAF YR NOD, or NOD FA MAN LAF YR.

The realm of NOD is just above where the Norns weave at the Well. What is woven determines NOD, or what is needful to happen in all of the worlds. NOD then forms the pattern on which the Swartalfs base the astral patterns which then become manifest in the worlds. Then what happens in the worlds “drips off the Tree like dew” back into the Well and becomes part of the weave, which again determines the next cycle of NOD... As a rune of Garma and therefore the ability to identify the root of problems and remedy them, NOD can be used to settle strife, both within oneself and between oneself and others. NOD is the rune of the mediator: with it you can settle strife wherever you find it.

IS



Phonetic value: i

Numeric value: 9

Zodiac: 10° Gemini to 0° Cancer

Color: black to very dark blue

Galdrs: iiii, Is

Stead/World: Niflheim, but also the entire trunk of the World Tree, which is also micro-cosmically within your body as the axis of your own chakras.

Wuotan's Rune Poem verse: I know a ninth: / if through storms I need / to protect a boat of mine on the sea, / the wind I calm / on the waves, / and put to sleep all the sea.



Statha: The IS rune statha is formed by standing erect with the arms down at the sides. An alternate version of IS is done with the arms up. This form appears in some Armanen exercises, such as the HAGAL statha, as well as in the Spiesberger and Welz versions of the Vril Charging Rite. IS energy flows both from above and below: the two streams meet in the solar plexus chakra of the runester. But the runester can choose to receive IS energy from only below or from only above, and can move the vril up and down the body in any direction or configuration at will by using Marby's rune galdring techniques (see the section below on Rune Galdr).

Meditations: "I am the center and axis of the world."

"With IS, I am one with the divine in eternity."

IS is initially the frozen stillness that existed before creation. Nothing existed. Nothing had grown, nothing had been elaborated or expanded. The primal elements of creation are fire and water; water without fire is frozen (in ice form): that is why IS, ice, is the most primal form of the water element. IS is water before its exposure to the heat of cosmic fire. As such, IS is the rune of stillness, calm and self control. IS settles the stormy seas of the mind and emotions.

With calmed and still thoughts and emotions, space is created to allow the vril streams to enter. Therefore IS is the rune used to initiate most rune practices, to establish the flow of vril. The human mind by nature is often chaotic, overwhelmed or overwhelming. The mind can often be out of control and can cause havoc, in one's own body, in one's life and in the lives of others. The IS meditation helps to get the mind under control. It is the first doorway to the runes and to the path of bringing the different rune energies into oneself. IS clears space in the mind if one is suffering from too much clutter or from negative thoughts. IS creates peace, calm and neutral space in the mind which will transfer into the body and into the life of the runester. IS enables the mind to develop positive thoughts and solutions to problems. IS is the beginning of runic and energetic transformation of oneself and of any difficult situations one may be facing. IS is an extremely

powerful and transformative rune, and can be galdred quickly and easily, even mentally, in emergencies and times of need, when one's thoughts and/or feelings are threatening to get out of control and cause problems or to make existing problems worse. The practice of the IS rune can stabilize and clear the mind and revitalize with new life and energy. IS helps to control the mind and speech, remove negativity, and to increase an overall feeling of well-being.

In the initial days of your practice of the IS rune, meditate on the World Tree. As you practice, envision yourself as the IS rune reaching to the top of the cosmos and to the bottom as well. Feel yourself as the center and the trunk of the World Tree. Feel your connection to the branches in the heavens and to the roots in the lower worlds. You are the Tree. Everything you perceive and experience in the so-called external world is perceived by *your* senses. You have no idea what any of those things might actually be, you only know your own sense perception of them which is processed in your brain. All your images of the external world are actually nothing more than visions created by your own brain based on the information it has been given from your external sense perceptions. We cannot look at the world however it may actually be: we can only look at ourselves.

IS, like all the runes, is neither positive nor negative in and of itself. Whether the rune has a positive or negative connotation depends on the context in which the rune is found. For example, if the rune refers to a situation which needs to change but is remaining stagnant (the situation already consists of an abundance of the IS rune energy), IS will not improve the situation, rather it will just manifest more stagnance. Similarly, if action and movement is positive and desired, the IS rune can have a negative effect if it is applied. But if the situation is too complicated and must be pared down, or a calming down is needed, in other words if there is too much movement and action which creates a negative effect, IS will be a positive influence on the situation.

IS moves vril up and down the trunk of the World Tree and opens up the runester as an antenna which is also capable of receiving all the other runes. IS is peaceful and inspiring. IS helps the runester develop proficiency in moving vril through his body and through the worlds on the trunk of the Tree. For this reason Marby's curriculum which involves using varying pitches to move vril up and down the body, makes extensive use of the IS rune statha and galdr.

IS brings us to that central point of perfect peace and silence, the void of all thoughts, the silencing of the inner monologue: the state from which changes can be made magically in the manifest world. In the Hávamál rune poem verse (153), the wind and stormy seas represent the mind and emotions respectively, the calming of which is the primary magical use of the IS rune.

AR



Phonetic value: a

Numeric value: 10

Zodiac: 0° Cancer to 20° Cancer

Color: dark brown

Galdrs: aaaaaaa, Ar; a-a-a-r-a, a-a, e-a, i-a, o-a, u

Stead/World: The high cosmic abode of the Black Sun between Alfheim, the second heaven, and the eternal spiritual world beyond. As such, the realm of the AR rune can be considered Alfheim.

Wuotan's Rune Poem verse: I know a tenth: / if I see hags / playing in the sky, / I so determine / that they fare away / from their souls' skins, / from their normal thoughts.



Statha: The AR rune statha is formed by extending the right leg at a diagonal angle with the foot extended as far as possible and the toes touching the ground. AR energy flows from above, down the column of the body and out the right foot. The primary magical use of AR is to banish harmful wights, demons and negative energy patterns within or without.

Meditations: "Be aware of the original fire."

"ARAHARI, Solar Spirit, lead me to you."

AR is the rune of the sun's light, or rather the spiritual light from the Black Sun of which the Golden Sun's light is only a shadow and a symbol. AR is the rune of the Aryan, the Hyperborean; of all that is noble, good, true, right, pure and beautiful. AR brings the knowledge and inspiration of the Aryan tradition of our ancestors, the Proto-Indo-European religion which originated in Hyperborea. The spiritual sun (Black Sun) Arahari, the priests of the sun, the Brahmanas of the Rig Veda chanting the Gayatri mantra and the Mazdan priests chanting the Kusti on the sacred cord, fire sacrifice, mantras, Soma, Armanism. AR combines with the rune which follows it in the Futhorkh, SIG to make AS, OS: Æsir/Ansus/Asus, Ahura Mazda. The ARSIG bind rune creates GIBOR. These secrets of AR are also the secrets of the Aryan sun cult: the eagle of the sun, the sacrificed Yemos/Ymir and Wuotan, Apam Nepat (the Child of the Waters). AR is the rune of banishing: keeping negative external forces as well as internal, negative thoughts based on old patterns and learned behaviors such as unhealthy responses, *out* of the rune circle that is your ritual stead as well as the universe of your life. These are the "hags" mentioned in Hávamál rune poem.

These negative energy forms from other people and from within need skins or covers to hide and disguise themselves as something that appears valid or valuable in order to infiltrate your rune circle. The skin of a negative thought might be that it is a protection for you from something you fear. The light of AR shines and reveals these things, which do not like to come to light. Therefore they flee. This is how the light of AR banishes. Then you will see what you do and don't need to do, and what you need to change. When you have a problem, you will likely be thinking you need to

do or be a number of things that you actually do not. The light of AR will reveal your thoughts and actions which are causing or contributing to the problem.

“They [the hags]...fare away from their *normal* thoughts” (Hávamál 154). This is the key to re-framing ones thoughts with AR. Our normal thoughts are largely the traditional unhealthy ways of thinking about and dealing with life issues based on fear, anger and sadness: powerlessness. These are beliefs, and these are our inner hags. We must be deprived of our normal insufficient thoughts by the power of AR, and they must be replaced by the abnormal, better thoughts of the fearless protection of true independence and the power to not let others negatively effect us. This is how AR re-frames the mind and produces the result of different behavior and better outcomes. As the rune of uncovering, banishing and re-framing, AR works very well with both OS and NOD.

Part of the power of AR involves rising above the nonsense of the mundane material world. This can be achieved by not taking this world and life too seriously, and not caring, worrying or lamenting so much about things that have not gone right or are not going the way we want them. None of it matters as much as it appears to us to matter. Our lack of ability to relax about such things can prevent such undesirable situations from resolving and improving. The mastery of AR is the perfection of dealing with life and interacting with others, and the mastery of protecting oneself from all internal and external negativity and harm. It is the key to having a good, healthy and enjoyable life. The primary magical use of AR is banishing negative influences inside or outside of you.

SIG



Phonetic value: s

Numeric value: 11

Zodiac: 20° Cancer to 10° Leo

Color: shining light blue or bright yellow

Galdrs: sssssss, sa-se-si-so-su, Sig

Stead/World: In a systematic assignment of runes to worlds, SIG can be assigned to Muspelheim. SIG moves like a rift throughout the cosmos bringing success to whatever it touches.

Wuotan's Rune Poem verse: I know and eleventh: / if I must lead to battle / long time friends; / under shields I chant / and they fare with power / whole to the battle, / whole from the battle, / they come whole from everywhere.

Statha: The SIG rune statha can be formed by squatting and balancing on the balls of the feet with the heels together, the back straight and the arms held close to the sides with the hands resting on the thighs. This position is difficult to achieve and requires practice. Kummer instructs the student not to become strained in the practice, but rather to rest and then resume the

practice. Spiesberger suggests sitting on a small stool which is the correct height for the posture, though a greater effect is achieved without the use of a stool. If and when you practice the rune without a supporting stool, practice first with the heels apart, which will increase your ability to balance. When this becomes comfortable, then slowly begin moving the heels together. Kummer gives a “feminine” form of the SIG statha which involves spreading the knees apart while the heels are together. This greatly increases the ability to balance. Mastering the posture without a support, with the heels and knees together brings its own rewards. Chant the SIG galdr first in a high, then in a low pitch. Kummer suggests to practice often so that the SIG exercise can be extended to 15-20 minutes. The SIG energy flows from above down the column of the body, up the legs to the knees and then down to the feet. The SIG rune buzzes with a large quantity of vril and can greatly increase body temperature. Practice of the rune can be difficult to recover from.

Meditations: "The creative spirit will be victorious."

"The divine spark within me is victorious."

SIG is the rune of victory, of success: of the salvation which is the resurrection of the Hero, the ascension of Wuotan within, the immortalizing of the “Ich.” Von List refers to SIG also as the “Sal” rune. The SIG rune is the opposite of the IS rune in the sense that SIG breaks down the withholding stagnance of IS, which turns into positive motion. SIG is success that strikes like a lightning bolt. SIG is like a cosmic rift of energy that travels through the darkness of space and the material world repolarizing and turning bad into good. It represents movement and action as do the GIBOR rune and the swastika, which are both composed of SIG runes. SIG is symbolic of the magical shift from one parallel universe to another. The Black Sun, surrounded by 12 reversed SIG runes, is the continual transformation to the positive through the turning (left, the return to the beginning) of the 12 months of the year and the 12 Zodiac ages. Serrano equates SIG with Verðandi, as if the SIG verse in the Ljóðatal referred to the Norn watering Yggdrasil, which represents that which is growing, becoming, “worthing” in the present. The primary magical use for the SIG rune is achieving success of all kinds.

TYR



Phonetic value: t

Numeric value: 12

Zodiac: 10° Leo to 0° Virgo

Color: red

Galdrs: ta-te-ti-to-tu, t-t-t-t-a, Tyr

Stead/World: Miðgarðr: between the below from which the vril stream comes, and the above to which it heads.

Wuotan's Rune Poem verse: I know a twelfth: / if I see a hanged one
dangling, / so I cut / and stain runes / that the man comes down / and talks
with me.

Statha: The TYR rune statha is formed by raising both arms slightly to form diagonals with the fingers pointing downward. The TYR vril comes up from the earth. At the feet the vril forms small counterclockwise spirals which ever increase in size up to the diameter of the outstretched hands. The vril continues to move upwards past the hands but the spirals become smaller

again as it travels up the arms and into the head. The vril moves out the top of the head and shoots into the highest heavens. Below the feet the vril stream moving upwards is very small and closed. TYR takes the closed, narrow singular energy stream from below and opens it up to reveal the secrets of whatever it carries. Opening up the vril stream in this way is not easy: it requires a great deal of concentration and force. The stream does not naturally incline to opening, so it must be forced by the runester.

TYR is one of the only runes which moves vril along the more dangerous path of the lower worlds to the higher worlds. Care should be taken only to reveal and raise that which furthers the good causes of mankind and the gods without disturbing the ettins or creating a pathway for them to more easily reach Ásgarðr.

Meditations: "The power of spirit will be victorious."

"The divine spark within me is victorious."

"The power of spirit rules matter. Eternal being triumphs over perishable illusions."

"Tiu-Ziu, Hammer of Thor, creative drive of creative original force, always active, will to create, within myself."

TYR is the rune of uncovering that which is hidden: the obtaining of occult knowledge and wisdom, the rune of revealing hidden truth. TYR is the process of initiation or spiritual death and re-birth. In the Hávamál rune poem a transition takes place in the person of the speaker at the TYR rune. Up until the TYR verse, the speaker is the old self, but from BAR onward the speaker is the Higher Self. With AR, the Aryan priest is uncovered in relation to SIG and the sun (the Black Sun), the Aryan religious symbol of the spiritual source of all, the source of victory and the symbol of the Aryan creator God. With TYR, the actual initiation, second birth, into BAR, manhood, Armanic priesthood, comes.

The Hanged Man of which the TYR verse speaks is not a random hanged man: he is Wuotan, as well as every individual. This rune is about the battle between the lower and higher ego. The hanged man/sacrifice is the lower ego. What is left over after the sacrifice (the lower ego dies) is the higher self, the Wuotan Self. The "man" that "comes down and talks" with the runester is the higher self: Wuotan. This is the real rune of rebirth/second initiation, or rather the sacrificial process that leads to it in BAR, where one is invested with the Holy Spirit through baptism (a heathen ritual later incorporated into Christianity). The whole process of rebirth is symbolized by the TYRBAR bindrune.

TYR is the rune of the ascension of consciousness to the Higher Self from the lower ego which identifies only with the material world and body. This process can be represented as YR becoming TYR: the spiritualization of the lower ego and material body/world. MAN on the other hand, is the spiritual energy coming down into the material world from the spiritual world. The first entry point of MAN coming from BAR outside the material world is the Higher Self. TYR is where the lower ego coming up and the spiritual energy coming down meet, and this represents the flow of energy and spirit from the spiritual world to the material and back to the spiritual world again. That is the place of power and realization and is the balance point between the spiritual and material. That is the location of the Black Sun.

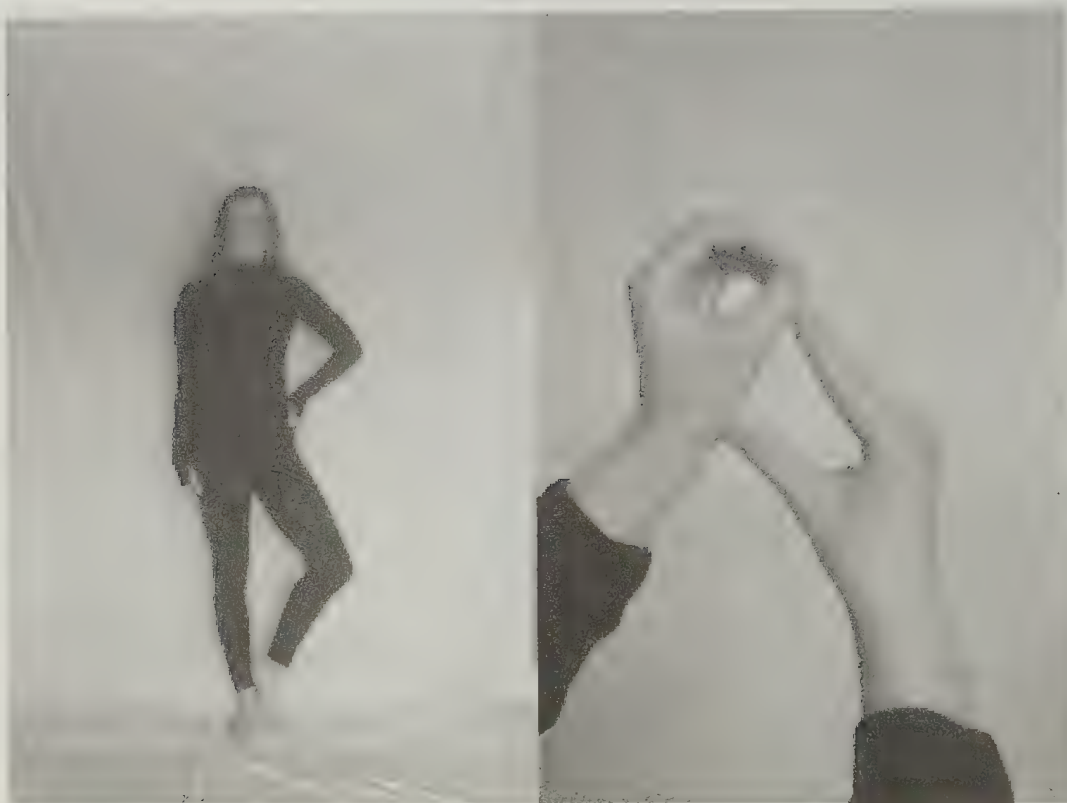
The TYR rune manifests in Zoroastrian tradition as the concept of Zam, the Yazata of the earth. Zam is associated particularly with upward projections of earth such as hills and mountains, and she embodies the concept of *Ushi-Darena*, the mountain of understanding that wells up out of the earth. This exactly parallels the concept of the TYR rune, which raises up and reveals secrets hidden deep within the earth and within ourselves, even within our blood and DNA. TYR is the upward-moving state of the same phenomenon of which the YR rune is the stationary, undisturbed, buried state.

Initiation, spiritual death and rebirth into BAR, is achieved through the process of the TYR rune. Everything that is a lie, an externally or internally existing illusion or delusion, anything that is not right, that is not you and is not meant to be, will be revealed and stripped away. All that will be left is the truth, the right, who you really are and what you are really meant to do. There will be no more fooling you, and you will no longer fool yourself. This is the initiatory process by which YR is transformed into TYR. The truth of life and the cosmos will be revealed. You will embody your roots in the earth and in your ancestral folk as you stand on the top of the Mountain of Understanding.

The TYR rune leads to an inquiry into and discovery of Dark Matter, Dark Energy and Cosmic Rays. TYR leads to the revelation of the underlying structure of the cosmos and the universe, the Dark Matter web (of Urðr) which is the framework or skeleton, or Mother of the cosmos. Dark Matter is the UR which consists of vril, the root of all things. Further, TYR leads to the discovery and awareness of the Higher Self, Wuotan within.

TYR can be used to open any vril stream in the web of Urðr's weave (the cosmos) and reveal the hidden secret or true nature of anything or any situation. TYR can awaken dormant patterns and knowledge within your own DNA and blood memory: knowledge of your ancestors and their ways which otherwise appear to have been lost.

BAR



Phonetic value: b

Numeric value: 13

Zodiac: 0° Virgo to 20° Virgo

Color: dark blue

Galdrs: ba-be-bi-bo-bu, b-b-b-b-a, Bar

Stead/World: The realm of BAR within the material world is the deepest peaceful depths of Hel and Jötunheim, but the real realm of BAR is the eternal spiritual world outside of the created material world.

Wuotan's Rune Poem verse: I know a thirteenth: / if I must on a young warrior / throw water, / he cannot fall / though he comes to the host: / the man does not sink before swords.



Statha: The BAR rune statha is formed by placing the left hand on the hip as in the THORN and RIT stathas, then raising the left knee and pointing it sideways to the left while standing on the ball of your left foot so that the bottom of your left foot rests against the inside of your right leg. The energy of BAR flows from below, up the left leg, up the left arm to the head and then down the column of the body through the right foot and back to its place of origin.

Meditations: "Protected by BAR, I enjoy the fruits of my wishes."

"A new life sprouts with the power of BAR."

BAR is the rune of birth, the cosmic mother, the burg of the mountains, the protective motherly enclosure. BAR is Brahman, the spiritual world beyond the material world that is the "mother" or source of everything that exists in the material world. BAR is the rune of the Holy Spirit which enters the world. The material universe of creation is born from the eternal life of spirit, and eternal life of spirit is born from the material universe of creation: this process is our second birth, the second creation, the new heaven and new earth, the kingdom of heaven, the restored Hyperborea, the life within life.

BAR goes a step farther than the worldly perfect peace and mental silence of IS. Whereas IS gives access to vril within the universe, BAR penetrates farther, into the "chaos" from which form emerges in the ongoing creation of the universe. This chaos is Nothing, the void of Ginnungagap, formlessness. It precedes UR and FA, or at least the manifest cosmic forms of such. The spiritual pattern of the universe precedes the material universe. The body of God in the spiritual world is replicated in the material world in the form of Ymir-Yggdrasil, infused with the spirit of Wuotan and is represented by the HAGAL rune (HAGAL is the union of male and female, as Ymir is described with hermaphroditic qualities in the Eddas). BAR is the lowest point in the spiritual body of God from which the material body of God manifests in the material world. BAR is therefore the highest point of our universe and is near to the Black Sun which lies between the spiritual and material worlds.

The chaos of BAR is the dark cloud of nothing that forms within the spiritual world, and which comes to contain the material world. It is also like a threshold between the spiritual and material worlds. At the threshold sits the Higher Self in the Black Sun: Wuotan/Varuna/Ahura Mazda/Jesus, through which spirit and love from the unknowable God in the spiritual world comes, and the Higher Self-god/good one, the god of the Goth,* the Hyperborean Fravashi, creates the good aspects of the material world and infuses life into the matter which is otherwise an illusion of the evil Demiurge only.

In the manifest world, BAR represents second birth or spiritual rebirth: Brahmana initiation, baptism etc. To be born in spirit, to be born from above. To become the Sonnenmensch, the Ubermensch. Therefore from a Rig Veda Aryan perspective BAR follows the AR rune well. BAR is the stage of completed initiation at which Wuotan comes down in TYR from the Tree anew after his ordeal and rises to his new state, his new birth in BAR in which he can achieve success. In the Hávamál rune poem for BAR, the “young warrior” or “son” is the lower manifest self, now protected by the Higher Self, with whom he now identifies himself. By doing so, he has therefore gained the creative power of his Higher Self, which he uses to make himself impenetrable and invincible in battle, the battle of life between the true God and the false god of the evil Demiurge.

You are the seed or egg inside the soul, the golden child, the spirit inside matter, the life within life, the cosmic egg waiting to hatch, the child of the sun emerging from the waters, the eagle of the sun rising above matter, the phoenix rising from the ashes, the true spiritual self waiting to manifest and become one with the cosmos and creator to complete the transformation. As Viðar, Wuotan survives Ragnarok and comes to inhabit the new world. At the beginning of creation, Bur waits to be licked from the ice. Each one of us, upon transformation, becomes the Bur of a new universe. We are reborn as Wuotan, Wuotan is awakened in us and we are united with him in identity.

BAR is the second birth of the Brahmana and the Ber-serks. They were rune masters. Spiritual rebirth strengthens and protects you beyond the ordinary limitations of matter. With BAR it is impossible to be defeated. Further, this goes beyond death and material limitation. Energy cannot be created or destroyed. No-one really dies, rather we take on new forms and continue as life. Our flesh forms live on in our descendants. We are spiritually and materially eternal.

*The Goths are “the whole pantheon of gods who entered in to combat with the Demiurge and his hosts in the visible universe...coming from Asgard...Hyperborea...Thule...in Spain the Visigoths called each other *Asen* to remind themselves of their divine origin...‘God's chosen people,’ God himself,

because 'the Son and the Father are one and the same'" (Serrano, *Resurrection of the Hero* 50)

The *Bhagavad Gita* also teaches not to fear those who can harm the body but cannot kill the soul. No matter what happens, no-one can really hurt or kill you, so there is nothing to worry about or fear. The fountain of life of which we are a part continues to protect eternally. The origins from where life is eternally pulsing gives us spiritual rebirth into a continually recurring state of invincibility on all levels. Your spiritual birth gives you the protection of the spiritual cosmic mother which is symbolized as a comforting, protective fortress of mountains surrounding you and nourishing you with the Holy Spirit and uniting you with the divine. This protective enclosure is the sacred circle, the protective circle of runes around you that defines and protects you.

Any discovery or practice of the non-visible secrets of the universe such as vril, runes and magic, is achieved by accessing BAR (via TYR), the higher life hidden within life. Transcending the limitations of space-time, spirit triumphs over matter; this was originally symbolized by the lofty birch tree with its branches only up in the highest heavens and nowhere near the ground. BAR, the second birth leads to LAF, the true life reborn in the spirit (life/water infused with spiritual light, which is indicated by what seems to be the main meaning of LAF and von List's association of LAF with light). This true light of life leads to MAN, which is then counterbalanced with YR. Only then can EH be achieved: the soul mate can be found, which is required in order to achieve the ultimate goal of GIBOR: complete awareness of, integration into, and mastery of the ever-turning cycle of the cosmos. All the way at the bottom of the Well is the spiritual world, BAR. As such, LAF, which represents orlög or layers in the well, follows BAR. BAR – I am not caught up in manifestation. I am behind manifestation, manifesting manifestation from non-manifestation.

LAF



Phonetic value: l

Numeric value: 14

Zodiac: 20° Virgo to 10° Libra

Color: dark green

Galdrs: lllllll, la-le-li-lo-lu, Laf

Stead/World: Swartalfheim. LAF is also the layers inside Urðr's Well.

Wuotan's Rune Poem verse: I know a fourteenth: / if before an army and people I must / speak of the gods, / Æsir and Elves / all I know clear, / few of the unwise know so.

Statha: The LAF rune statha is formed by raising both arms together in front of you to form a diagonal line with the fingers outstretched. LAF draws energy from the second zone (the earth below), Swartalfheim and the astral plane/water element. In Kummer's curriculum, LAF prepares the rune student for OTHIL, which will draw vril from the same place and merge it with vril from the atmosphere to turn the body into a second stage vril antenna (IS being the first stage antenna). LAF energy flows into the feet

from below, up the body and out the hands in irregularly timed pulsing waves of vril.

Meditations: "Learn to steer, then travel the seas."

"LAF, rune of initiation, give me the blessing of illumination."

LAF is orlög in the Well: everything which *is*. LAF is life, love. LAF is emotion, the astral plane, the *power* to manifest the designs of the will and mind in the material plane. LAF, as the "lower law" or orlög as embodied in the myths, is associated with the specific *symbols* in religious traditions such as god names, belief structures, depictions in art and specific rituals. LAF pairs with YR in this regard, the rune of structural links. LAF teaches us the importance of ritual and myth. Our sacred teachings were woven into these myths in order to instruct and teach us about the laws of nature and the continuous flow of life. LAF is the sacred waters of life and law, orlög in the Well. The divine spirits float in these waters at the roots of creation eternal. LAF shows us the continuous flow of a multitude of life and forms than come eternally from the chaotic realms. LAF is like the life in water such as algae, green life in water that grows in water which is exposed to light: light and water coming together to produce life, the green water of life shines in the sunlight reflected on the water.

LAF is the resurrection of emotion that was crucified with IS. The emotions had to be stilled in the beginning with IS, because they were random and chaotic, out of control and destructive. Emotion was previously inhibiting and created a state of insufficiency, but now emotion is redeemed and becomes *power*. LAF is the re-instigation and re-release of the strong emotional power, but now controlled and channeled to serve its purpose of creating life and manifesting good in this world. Now with LAF, emotion is unleashed again, but this time under the control of the runester. LAF gives the ability to store emotions, compartmentalize them, save them for later and to transmute them from negative to positive and then release them at the time of one's choosing instead of at times when releasing them can do more harm than good. Negative emotions are power. They carry large amounts of vril which can be transmuted into the positive by being channeled into good magic and positive things.

Now we add life and love to our exercises and to our magic, and do everything we do in life with love. Now we can safely act with strong, channeled emotional power that can be used constructively and have a positive magical effect. The restored emotion of LAF will work together with our rune-shaped vril to manifest our magical wills in this world. At the post-initiation stage of LAF, we begin to develop true love in this world from the cosmos, to the cosmos. Our actions become an integration into

nature and into the cosmos. We come to act as our Higher Selves, our cosmic selves. In LAF our magic is powered by love and finally becomes truly effective. In LAF, emotion is reborn and life and love are added to all the other runes and our practice of them. "I am in control of my life. I am not controlled or a victim of any negative or unwanted thing either inside of me or outside of me. Anything seemingly negative is merely an opportunity to get what I want and need, and is a source of power."

LAF, UR, NOD and YR are all connected. The counterpart of LAF, the lower form of law in the Well, is RIT, the high cosmic order. RIT and LAF are connected in meaning and in the fact they are paired whether the second half of the Futhorkh is written forward or reversed.

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LAF and UR (astral/emotional power and vril) make an energetic pair for rune magic.

Through LAF we become aware of the orlög in the Well, of our ancient Aryo-Germanic heritage, worldview, traditions, myths and rituals. This awareness which we gain through LAF restores our lost sense of who we are as people and as individuals, and enables us to become firmly established and confident in our personal and ancestral identities, which in turn informs and empowers us in that which is the right and best action for our well being, survival, and ultimate spiritual ascension.

MAN



Phonetic value: m

Numeric value: 15

Zodiac: 10° Libra to 0° Scorpio

Color: reddish purple

Galdrs: mmmmmmm, ma-me-mi-mo-mu, Man

Stead/World: The realm of MAN is spread across the branches of the World Tree and consists of all the heavens. However, in a systematized assignment of runes to worlds, the realm of MAN can be considered to be Ásgarðr.

Wuotan's Rune Poem verse: I know a fifteenth: / which Þjóðrerir sang / the dwarf before Delling's doors: / power he sang of the Æsir, / forwarding of the elves, / of the intelligence of Hroftatyr.

Statha: MAN is a rune of the mind and the mental plane/air element. The MAN rune statha is formed by raising both arms at the sides on a 45 degree angle with the fingers pointing upwards. After some days of practicing the stationary MAN rune, begin to practice the MAN rune dynamically: turn in

a clockwise circle using the same pattern of foot movement as described in the dynamic HAGAL rune exercise. Turn slower in the north and east, and more quickly through the south and west. Chant the galdor in a low pitch. MAN draws energy from wave space, cosmic space and super cosmic space simultaneously. When practicing the MAN rune, energy flows from the three upper zones into both upraised hands and the back of the head. MAN is the rune in which the cosmic vril streams can be most easily felt.

Meditations: Sacred MAN, rune of spirit, united with original Light, man is ONE."

"MAN, original word of plenty, increase that which is mine."

MAN is the rune of the highest heights of the cosmos, of Heimdallr's kingdom, of the highest branches of the World Tree. MAN is the rune of the highest spirituality, magic, the mind, strength, ability, health, prosperity and material and spiritual well-being. MAN is the rune of the "God-Man," the state of personal development which is the goal of Armanen practice. The God-Man walks in the world with the ability to successfully achieve his goals: he creates goodness in this world like a god, for he has achieved his measure of divine creative power. The God-Man is the completed, enlightened, empowered being who is the embodiment of good mental, physical and spiritual health, and is endowed with all capability. The God-Man has individuated and immortalized his "Ich," and has gained the ability to break free from the clutches of the Eternal Return, to exit this material world which is under the control of the evil Demiurge. The God-Man has secured his immortality and gained the ability to return home to the spiritual world.

The god of the MAN rune is the Aryo-Germanic god *Manus, and the power of the rune is connected to the Aryan myth of *Manus slaying *Yemos (Ymir) to create the world out of the parts of his body, which is told in the Norse version as Óðinn, Vili and Vé slaying Ymir and building the worlds out of the parts of his body. *Yemos is reflected in the YR rune: the MAN and YR runes are *Manus and *Yemos, the twins: the material Twin, or copy, who dies to create the material world, and the spiritual twin who dies by entering the material world (which provides the spirit of life), but who then is then resurrected lives for eternity. Aðumla is associated with UR, the first great female principle. The power of the MAN rune and its ability to have a powerful magical effect is described in the creation myth and is found in the process of creation, which is the archetype for anything done with the MAN rune.

With the MAN rune, the runester becomes the cosmic Man, the creator of his own life and the world around him. The identity of his

material body is slain by and replaced by the God-Man within him. We are to become *Manus. The individual *is* the world, the World Tree, which is in his mind, as all external things only exist to us and are perceived or conceived by the mind. With the MAN rune, the runester becomes the Magician, who is a micro-cosmic version of the creator who slays the cosmic *Yemos. By slaying his lower automatic self, he gains the power to create his own world around him as he desires.

MAN, *Manus, is Heimdallr, Rig, Aryaman: god of health, fellowship, friendship, which is to say good, loving connections between people. Heimdallr would have originally meant the god or light of the hearth in the home, around which friends and family gathered for their communion. Through our good, loving connections we obtain good physical, mental and spiritual health. This is associated with the meaning of MAN. Our loved ones, friends, family, kin, clan, tribe and people create in us a state of well-being (absence of Need) which enables us to be healthy in body, have the Good Mind, and to spiritually ascend. Just as AR is the fourth rune in Heimdallr's ætt, so MAN is the fourth rune in TYR's ætt. The lateral connections form AR-MAN "Aryaman," (which would be a good way to sum up the meaning and significance of Heimdallr's ætt and what is achieved by completing its practice). This is the heart of the Armanic rune tradition, the mystical tradition of the original Aryan priests as preserved in the Germanic branch of Aryans, and which is exemplified by the runes.

MAN marks the end of the second birth initiation process (the 3rd initiation is the merging of the male and female, MAN and YR, NOD and EH into HAGAL, which when set in motion becomes GIBOR), an achievement of a kind of mastery or perfection, but which is nevertheless only the beginning of the journey. No longer do the old illusions, ties and limiting thoughts and beliefs bind. Now, the runester has achieved some mastery over him or herself, and over the universe. The runester knows the truth, believes it and lives it actively: that I create and control my own world, I make everything in my life and in the world, which is what it is because of what I think about it. I can manifest any kind of good in my life. I am not my lower ego, I am my Higher Self. From the Brahman unmanifest spiritual world of BAR, to accessing the life-creating forces of LAF through the symbol forms and names, you gain the power to truly be the Higher Self and manifest the universe according to your desire which is now one with the divine will.

MAN reaches upward, but is neither only just the human in Miðgarðr, nor only the highest branches of the World Tree, but both: the connection between the higher worlds and zones and man in Miðgarðr. The rune is man's spiritual, mental, intellectual, magical connection and upward striving. MAN is the infusion of spirituality into the material world: it is the source of everything good in the world. It is the source of all joy, happiness,

good deeds, right actions and positive feelings. As you bring MAN down into the world and into yourself, evil is thwarted and destroyed. This is the activity of the Higher Self, of Wuotan, the self-realized soul. This is his doing good in the world. Once he is self-realized, this is his work. Before he is self-realized, it is his work to become his true Self.

MAN comes from BAR and/or reaches into BAR to exercise the spiritual power from the spiritual world to manifest that power in the material world. Barman, Brahman, *Bhelgmen. BAR-LAF-MAN. In the Younger Futhork, instead of TYR-BAR-LAF (initiatory sacrificial death, re-birth and new life), we find TYR-BAR-MAN (Barman: initiatory sacrificial death, the re-born Arman priest) LAF. This order emphasizes the Man, and the twice born sacrificial initiation as being what leads to the new life.

“The Cathars...in their image of the cross as a man with arms upraised, skyward, made use of the Man rune. And this due to their Visigoth ancestry and original Nordic influence, as Rahn discovered” (Serrano, *Ultimate Avatar* 705). “No rune appears to be a better choice for tuning into spiritual vibrations than MAN, for it even strengthens the Gods (Ases or Æsir).” “When looking 'downward' (or inward) then MAN opens up the secrets of Mimir, or original memories that are seated in the Norns of YR.” “MAN clears the perception and it opens the senses and perception...the vibration of M and N, when sung properly, make the whole skull vibrate, and center upon the pineal gland and the area of the third eye. It not only cleanses, but makes clairvoyant.” Through the Good Thought of MAN, the material is purified, made whole, restored, spiritualized. What I believe determines my reality and creates my world/the world. What I believe is purified of negativity, illusion and self-imposed limitations such as fear and doubt: what I believe is Good Thoughts that are true and dictated by God through the Good Mind, and I reach a stage or plateau of being completely empowered by the Good Mind in this way. “MAN contains a *key* to all other runes and to the runic symbolism as a whole.”

YR



Phonetic value: y (like iii but with the lips loose instead of stretched to the sides of the mouth)

Numeric value: 16

Zodiac: 0° Scorpio to 20° Scorpio

Color: dark, shiny brownish or yellowish green

Galdrs: Yr

Stead/World: The realm of YR is the entirety of the lower half of the World Tree, though in a systematized assignment of runes to worlds, the realm of YR can be considered to be Hel. In the YR rune, the three downward pointing branches are Nifleheim, (Verðandi, IS, right hand), Hel (Urðr, UR, feet) and Jötunheim (Skuld, THORN, left hand). Swartalfheim is in the groin area with OS. Miðgarðr is in the chest with TYR. YR is also concentrated in Jötunheim: YR represents the extreme form of the Frost Giant state, the removal of the life energies from a thing or being.

Wuotan's Rune Poem verse: I know a sixteenth: / if I would of a wise maiden / have the mind all and pleasure / thoughts I turn / of the white armed woman, / and switch I all her reasoning.

Statha: The YR statha is formed by slightly raising the hands at the sides (at a 45 degree angle) with the fingers pointing downward and the elbows close to the body. Vril flows up the feet and arms simultaneously and meets in the chest, where the three streams combine, and then it continues as a single vril stream up and out through the top of the head. This shows the connection between the TYR and YR runes.

Meditations: "Be aware of consciousness, be aware of matter, be aware of the roots of the World Tree."

YR represents the roots and lower half of the World Tree. YR refers to the lower worlds, the most dense matter and to a number of aspects which are associated with matter in various ways. In the Aryo-Germanic understanding, matter, the material world, is not seen as evil the way it is in "world rejecting" religions such as mainstream Christianity, Gnosticism, Buddhism, Vaisnavism and many others. Rather, the material world is seen much like in Zoroastrianism: matter is ultimately a divine creation and is therefore good. Only the material world has been corrupted by the evil Demiurge, and now we must fight on behalf of the true God to destroy evil and restore the material world. This is the purpose of the material world and of our coming here. Matter is an essential part of the cosmos. Completeness is only achieved by the merging of matter and spirit, male and female, and the eventual redemption of matter.

When we say "matter," we often simply mean "form" (rather than true matter which is the lowest vibrating substance in the universe). YR teaches that "matter" (form) exists on all plains. For example, Vaisnavas believe there are many eternal forms of Krishna, his companions, his dwellings and pastimes not only in the material world, but also in the spiritual world. The wisdom of YR indicates that this idea is an illusion and real at the same time. All specific cultural elements, styles, ways of dressing, types of music, food, scents etc. which are evocative and therefore connect us to a specific religious concept, are the illusions of YR. These things are really magical structural links. They are effective, so they are real. But at the same time they are all the illusion of form. The illusion of YR is less in matter and more in human thinking about matter. Vaisnavas, as "personalists" are "materialistic" in that they are focused on form. Even the highest spirit has a material form that is good, eternal, "spiritual" (in this case meaning "eternal," in the same semantic way that "matter" means "form"). As there is spirit and matter to varying degrees in all things, then

“matter” on all planes can be good. The sequence of the runes polarizes to the spiritual side as one detaches from the wrongly perceived idea of the material world which has been programmed into us over many centuries of Judaic-Roman Christian and Scientistic thinking.

YR is the second hanging on the Tree, which has two meanings that refer to two different stages of the same process. The first is the initiation of the seeker to the Higher Self, the destruction of the lower ego. The second takes place only after one has become one with the Higher Self, as MAN and YR come together. Hanging on the Tree is also therefore just the soul being in the body, the spirit of Wuotan in all of us as consciousness inhabiting material bodies to become the lifeforms in the material world. When Wuotan comes down off the Tree after his ordeal, his stay in the material world, the material body, has ended; he is resurrected and returns to the spiritual world, or moves on to a new material body in a new cycle.

YR is the mystery of Wuotan's descent into Hel: descent to the roots of the cosmos, deep into the Well, where the wisdom is found that brings about personal transformation and ultimate spiritual and material growth and success. This is the mastery of magic and of the plasticity of the manifest world. In YR are to be found all of the lower worlds and depths, all roots. Dark Matter (UR), regular matter, all of the “hells,” the NOD realm, Swartalfheim, Nifleheim. It is here where the rebirth takes place that leads to new manifestation.

When one has been spiritualized from the initiation culminating in MAN, one is ready to re-amalgamate with the material (mentally) as its master, seeing and interacting with it (BAR-LAF-MAN joins with YR-EH-GIBOR) correctly as part of a united whole, which is our constitutional and perfected position. This knowledge is the great contribution of the Herulians who revised (or rediscovered) the runes as the Younger Futhork and as the Armanen runes. These rune rows, runes and order have a different message, one that is far older than the message of the Elder Futhark and far more powerful and central to all existence and to the personal evolution of the cosmos and the individual.

Whereas YR represents matter and the feminine, MAN represents spirit and the masculine. YR is the female principle which must become united with the male principle of MAN: the two must come together to form the HAGAL rune, the Total Man and Total Woman. Each must find the soul mate, the other half of themselves, the two having been separated at the time of entrance into the material world. This is one of the central teachings and mysteries of Armanism, as it is the method by which the Hero wins his immortality. This uniting of man and woman takes place both macro-cosmically and micro-cosmically. On the micro-cosmic physical level, YR is the rune of short term relationships and casual sexual relationships. EH, on the other hand, is the soul connection and is above the physical connection.

YR teaches us about the importance of material fulfillment: it carries the message that we must be materially fulfilled to complete the spiritual path and to be made whole as spirits. Before we came to the material world, our souls were not complete. We must sufficiently fulfill our material needs. We must have sufficient enjoyment and pleasure in life, but in a balanced way that does not lead to excesses which are inevitably harmful.

YR is literally roots, the roots of the World Tree, the roots of our own bodies, families and people: our own Germanic and Aryan roots. YR brings us the inspiration of our ancient ancestors, the Proto-Germanic and Proto-Indo-European peoples and cultures, as well as the beginning our own re-awaking to our Germanic heritage and runes. YR is the roots of tribal ancestry, including the material illusion of it as a culture, religion and symbol to connect to the divine: its style and feel, a material illusion which is nevertheless valid, and is an effective connection to the divine. YR is the three roots of the World Tree, the Herminones, the Ingaevones and the Istaevones; west, north and east Germans, the tripartite class divisions represented by Thrall, Karl and Jarl in *Rigspula*, the three Norns: Urðr, Verðandi and Skuld, Óðinn, Vili and Vé, High, Just-as-High and Third from the Younger Edda, von List's concept of arising, being and passing away, the Father, Son and Holy Spirit of ancient Aryan Kristianity, etc. Each of the three roots has a different color. The Goths (east Germans), Norse (north Germans) and Saxons (west Germans) come together to form the Pan-Germanic culture of YR. Whereas UR is the rune of Aryo-Germanic spiritual roots as well as the Hyperborean, Atlantean roots of the Sumerians and Babylonians and Egyptians, YR is the rune of the material cultural aspects of the ancient tradition. For example, ritual implements, clothes, weapons, and ancient languages.

YR is the map, the bridge, the symbol connecting us to the divine, which people often mistake for the divine itself. YR is all of the symbols of the divine: the anthropomorphic forms of gods, their stories and myths which represent their divine functions in ways we can relate to and understand. YR is the illusion that such symbols, idols and forms are themselves completely spiritual and divine. Yet vril moves between similar structures, so the symbols do come to embody that which they symbolize... these structural links represent and carry the energies and potencies of that which they symbolize. Janus Sunaj explained this clearly: "Functioning as a linking principle, the symbol enables us to enact communication with the interior realm as well as with a web of related entities and objects in this realm. In this sense there is an implicit animism in the living symbol, which is a nexus of pure meaning that constellates many elements which it vivifies with light and illumination of a certain kind" (November 29, 2017). The Vaisnava claims that Krishna is non-different from his form, and therefore

the image of God in stone or wood *is* God himself. But the stone and wood forms are temporary and can be destroyed, whereas the eternal God cannot be.

YR. Matter is that which is perceived by consciousness on all planes (the four elements). Everything is an illusion in that all that exists is completely arbitrary and subjective, plastic and ever-changing, because all that exists does so because we believe that it does. This is why it is actually easy to have mastery over the material world and to be a successful magician and rune master. Nothing is as important or serious as it seems. The idea that every little thing very important is an illusion born from our narrow perception, based on our needs, which are related to our our own physical animal forms. Consciousness perceives hard matter (thus making it exist) and interprets it according to what it has been taught or what it has managed to learn on its own, or most often some combination of the two.

But whether something works or is good enough is also determined by our belief and agreement: the YR handstatha is the same as the TYR handstatha. Will the handstatha still work then? How close to the actual form of the rune must your statha be in order to work? If you believe it isn't close enough to work, it won't work. If you agree it doesn't have to be exact in order to tap into the rune's energy, it will work. Such is also the case with the LAF aspect of religions and mythologies. The names, symbols etc. are real when we believe they are real. We make them real for us. All gods (specific cultural symbols for divine energies and cosmic phenomena) are both real and an illusion. Everything is subjective and arbitrary. From the Armanen perspective, the runester breaks out of the illusion that only one mapping is true. Spiritual mappings such as the names of gods, the mythologies etc. are just as much an illusion and simultaneously real as the arbitrary structure of the most base matter in the material world. This is the teaching of YR.

Will your spiritual progress fail if you don't follow one particular set of religious rules and prohibitions over another? Yes, if you believe that it will. You can make that your reality. But it doesn't have to be, should you choose not to believe it. The understanding presented here (which is an arbitrary mapping in and of itself!) explains all discrepancies and why it can often seem that two opposing perspectives are both correct: convincing arguments can be made either way because each perspective is a mental construct that is equally true and an illusion. We define and create reality with what we believe. Therefore one must *actually choose* one's beliefs and control one's beliefs rather than only believing what others have programmed you or convinced you to believe. Our convictions and passionate feelings about what we believe make our beliefs true for us, and in the material world we perceive and create our beliefs with our consciousness.

YR is UR doubled. The difference between them is that UR is dark matter, the vril framework of the universe, the deepest “material” root that is energy/subtle matter/dark matter. YR is the deepest layer of regular matter that is hung on top of UR. YR. Both mastery over and amalgamation with the material world of form as it exists in the corporeal manifest world, as well as the astral, mental and spiritual planes. This is true of the divine marriage. The two merge (sex). Then they switch places. YR is the lower form of TYR. YR is initial. TYR is the same rune but representing a completed function. YR is elevated to TYR and then the cube that is the World Tree is formed. MAN is purple and YR is green SEE DIAGRAM AUG. 17 2015. Purple and green, “the green-violet spectrum” as is found in the lore of the Black Sun, the Black Stone and the Holy Grail.

YR is the final level of acceptance of karma and material life (especially the difficulties) in line with NOD and OS which cover different aspects of karma. NOD is about understanding and rectifying karma. OS is about detachment: breaking karmic ties, releasing oneself from karma. YR is about accepting that we want this life despite its often great difficulties. Most want to have good lives which go the way we want them to, within a material body and a material universe. For the material good we must also accept the material bad, and take it wholeheartedly because that is what matter is like, and it is a good material life that we desire. YR is not just about accepting karma and the material world including the negative aspects, but *embracing* it. Taking the down-side of being the materialists we are by nature and which we all are (except the very most renounced).

When you have a serious problem, you have to “let YR go!” The problem and/or the person involved is a personified part of the continuum of matter, the material to which we need to release our attachment. We need to transfer our sense of self from the lower material identity and ego to the God-force of energy which animates it. This is not to be Gnostic or world-rejecting, or to place a higher value on spirit than or matter, or to consider matter evil. Rather, both matter and spirit are good and essential, and ever necessary for life and eternal revolving. However, because material forms are temporary, we must ultimately come to identify with the spiritual forms rather than the material forms, but without losing sight of the importance of the material forms in order to keep the two in the necessary sufficient balance.

Transferring one's identity from the lower matter to the Higher Self, Wuotan, is done through clearing the chakras and clearing one's karma. From the heathen perspective, one worships oneself by one's deeds. We also must unlock the rune realm, which both guides us to re-unification with our spiritual source, and through that oneness, enables us to take control of destiny at the roots of creation so we can honor and further the creation and purposes of the creator with our magic and healing.

YR, as the rune of matter, has the densest and thickest, heaviest energy vibration. It is like a heavy meal compared to the other runes. As the rune of plasticity of matter and the three Norns who shape the fate of material forms, determining how they change over time, YR is a very important rune for magic and is useful in combinations with other runes for achieving success in re-configuring things in this world. As such, YR appears very regularly in Icelandic Galdrstafir.

YR must be taken together with EH and GIBOR. YR is the most base, densest feminine material cosmic aspect: the union between the individual and the material world. EH is the human soul connection: the union with the other human who is your soul mate, your other soul half. This is the soul who is closer to you and more significant to you than any other. GIBOR is cosmic and divine, of God: the union between the individual and the ever turning cosmos and God. Each of these three are referring to union in three different levels which must be taken together as stages of development. YR must also be understood in relation to the MAN rune. MAN is the most masculine rune of the sky/heaven and spirit. EH is the rune of the electrons which were once connected but are now on the other side of the universe. When something is done to one the other also responds because they retain an energetic connection from having once been united. They must find each other again, the twin electrons, the twin souls. This is their natural longing, their seeking and their life mission. EH is the negative polarity to the GIBOR positive polarity. YR union with densest matter contrasts with GIBOR union with the God in all aspects, in all planes and worlds. The highest cosmic God, who is the sum total of the four elements or planes, comprises the total law of universe.

micro-cosmic magical uses of YR include the attraction and securing of romantic partners and relationships and connecting to one's roots, ancestral traditions and symbolisms. Deeper magical uses include the finding of one's Valkyrie, the divine feminine within.

EH



Phonetic value: e

Numeric value: 17

Zodiac: 20° Scorpio to 10° Sagittarius

Color: bright, shining whitish gold

Galdrs: eeeeeee, Eh

Stead/World: Vanaheim

Wuotan's Rune Poem verse: I know a seventeenth: / that will not slowly forgo me / the youthful maiden.

Statha: The EH statha is formed by raising the right and left arms to the sides with the left arm high and the right arm low to form a single diagonal line with the two arms. Whereas NOD sends the masculine energy from above to the earth below, EH sends the feminine energy from below to above. EH crosses the axial or polar north-south vril stream from above along the axis of the body, and the celestial east-west vril stream flowing from below to above, from the lowered left arm to the raised right arm.

The main difference between this practice of the EH rune and the practice of the NOD rune is that with EH, the east-west stream is flowing from below to above. As a result, while practicing the EH statha, the north-south vril will be influenced by the east-west stream flowing from below to above, and will therefore naturally tend to flow up the axis of the body instead of down. The north-south vril stream must be made to flow down the axis of the body by the will of the runester so it crosses the east-west vril stream in the arms. This is the most contrasting energy flow of any rune. In Kummer's curriculum, one of the main reasons why the CROSS statha is used, and why it precedes the practice of EH is to address this issue. The CROSS statha teaches the runester to more easily move the east-west celestial vril stream from below to above, as opposed to the moving of the east-west vril stream from above to below as in NOD, which is far easier to achieve.

Meditations: "The sacred powers of EH unite me with my YOU."

"Cosmic universal love unites us into ONE."

EH is the marriage union of male and female, spiritual and material, which is achieved by joining the MAN and YR runes together. While it is true that MAN and YR joined together form HAGAL, there is a special relationship between HAGAL and the two opposite runes NOD and EH. EH is actually HAGAL made of MAN and YR coming together, but it is written without the other cross arm because it represents only the positive or lucky aspect of MAN and YR coming together, as opposed to a more all-encompassing cosmic totality. In MAN, the right arm is lucky and the left arm is unlucky. In YR, the left leg is lucky and the right leg is unlucky. That is why KA and AR face the way they do. KA reversed is feminine-negative and AR reverse is masculine-negative. NOD is the negative or unlucky form of HAGAL, and EH is the lucky form of HAGAL.

EH combines, or recombines the spiritual with the material-conscious. In traditional symbolism, EH is Wuotan riding on his horse Sleipnir, journeying through the nine worlds. Yggdrasil is the steed of Wuotan and represents both the material cosmos and the physical body which is "ridden" by the soul, the spiritual consciousness that is Wuotan. The Hyperboreans were spiritual beings who came to earth and mixed with the daughters of men: they took on material bodies. The esoteric message of EH is the "marriage" between the god and his counterpart giant, the joining of the consciousness/spirit/Wuotan to the body and their ultimate permanent union in spiritual resurrection which will follow their material destruction/separation. The coming together of Wuotan and his steed is

facilitated and celebrated exoterically by the sacred (not legal, materialistic) marriage of the man and woman who are soul mates.

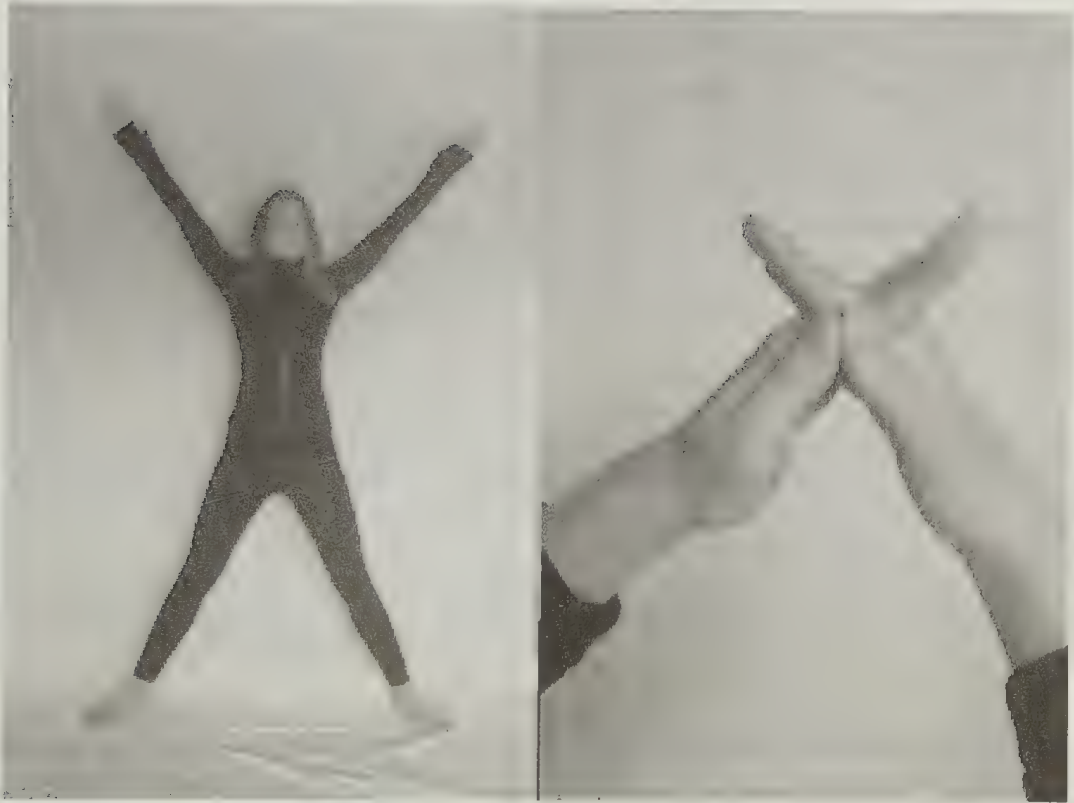
The merging in EH is how we choose this body as our eternal spiritual form. In EH we make the material spiritual and the spiritual material. In this way EH is a rune of hallowing, and sanctifying runic inscriptions. Anything that is charged or set apart as sacred, anything blessed or purified or consecrated. The designation of ritual implements, initiation of the individual or consecration of priesthood or rune mastery. The offering of *prasadam* or the installation of a Vaisnava deity. The sprinkling of the sacred blood of the sacrifice. The injection of ceremonially generated vril into people or a magical operation. EH – I can hallow anything: the material object becomes spiritual, and the spiritual essence becomes material.

EH is composed of KA and AR: KA and AR are initial and EH is an expansion or development of them. KA is the rune of the “king magician” and AR of the solar spirit Arahari. The esoteric reference of EH to cosmic union is that which takes place between the magician and God, the spiritual sun, the Black Sun, Arahari; the magician gains the knowledge and power of the Black Sun's energy.

EH allows me to polarize myself, spiritually and physically, to higher, more encompassing life: having a suitable partner creates the comfort and stability required for spiritual advancement. Finding the soul mate thwarts the efforts of the evil Demiurge who seeks to enslave us through separation into male and female.

EH is the meeting of the two worlds, AR and KA, the Father and the Mother, the sky and the earth, and is the union of polarities that results in creation and reproduction. It is the two becoming one, the higher and the lower, positive and negative, male and female, equal in quantity, unequal in quality, like a horse and its rider, the body and the soul, both equally alive and individual but one the master and the other subordinate, one the brains and one the brawn, one the light and the other the darkness. EH is used magically for finding the soul mate, securing any union of opposite forces, and for solidifying the union and bond of the masculine and feminine inside oneself.

GIBOR



Phonetic value: g

Numeric value: 18

Zodiac: 10° Sagittarius to 0° Capricorn

Color: red

Galdrs: ga-ge-gi-go-gu, g-g-g-g-a, Gi-bor

Stead/World: The realm of GIBOR is the entire World Tree, however in a systematized assignment of runes to worlds, the realm of GIBOR can be considered to be Vanaheim.

Wuotan's Rune Poem verse: I know and eighteenth: / which I neither let know / maid nor man's wife: / all is better / when one knows; / that which leads to the last of the songs / unless to her only / who is wound in my arm / or is my sister.

Statha: The GIBOR rune statha is formed by raising both arms to the sides as in the MAN rune statha while spreading the legs to the sides to form an X with the arms and legs. The vril flows up the left leg, through the body and

out the right arm, while it simultaneously flows down the left arm and out the right leg. A rightward turning motion (experienced from the runester's perspective as a leftward turning motion) will eventually result.

Meditations: "Be ONE."

"Descending from the Origin, GIBOR leads me back to YOU."

GIBOR – “man emerged from God and will return to God” (von List, *Secret of the Runes* 66). GIBOR is the rune of cosmic union, of divine union, of ultimate union. GIBOR is a concealed swastika, which has become the greatest symbol of love both and hate the world has ever known. In the Hermetic conception, love and hate are two poles of the same thing. On the difference between the GIBOR and the swastika, von List writes that GIBOR

seeks exoterically to approach the comprehension of the idea of the divine from below upward – in a certain sense from the level of humanity outward – while the explanation of the fyrfos seeks knowledge of God esoterically in the innermost level of man himself – and finds it...the fyrfos is recognized as an esoteric secret sign of high holiness represented exoterically by the “ge-rune...[the fyrfos is] “the invisible cohesion of man and divinity as the “bifidic biune diad” – and so it can be consciously said: “Man – be One with God!” (von List, *Secret of the Runes* 66).

The message of the GIBOR rune and the swastika is that the cycle of arising, being and passing away to new arising is not just a process of manifestation, and is not just a means to an end, but rather is the purpose and the goal in and of itself. Wuotan's consciousness is ever exploring, ever growing and expanding. Mimir's head represents “knowledge concerning arising, becoming, transformation, renewal (18th rune),” (von List, *Religion of the Aryo-Germanic Folk* 54). GIBOR ultimately refers to the myth of rebirth. GIBOR is the rune of Ragnarök. The external message of Ragnarök appears to be that everything dies. However, the real, inner meaning is that nothing actually dies: nothing can die, rather everything is simply renewed and reborn eternally.

GIBOR is very polar: male and female, spirit and matter, the rune of cosmic (re-)generation. It spins clockwise in ever-changing balance between positive and negative, good and evil, success and disaster, happiness and sadness etc. We do not stop it, rather we become it, embrace it, accept it, use it to our advantage, transcend it and enjoy the ridiculous show. The lover is God, and God is the lover. I am male to my female lover, but I am female lover to God, represented by her who is female. I am male lover to her not only because of reproductive organs on the outside but because the lover represents God, the lover is God to one's lover. I am male God to her as

female lover in the same way as in reverse between us regardless of physical biology on the physical level.

Through uniting with the material world in YR, one comes to the place where one can find and unite with one's twin flame in EH, which results in the balancing of polarity within the individual: this is a prerequisite for the divine union of GIBOR. After MAN and YR have been joined together into EH in the 3rd birth, then EH becomes the new HAGAL, but the difference is that HAGAL now turns in the eternal return as GIBOR. Wiligut wrote: "GIBOR is the HAGAL of Aithar and of Earth" (Flowers and Moynihan, 111).

GIBOR is connected to Elder Futhark *Eihwaz, and forms a connection between the 18 light and 18 dark runes.

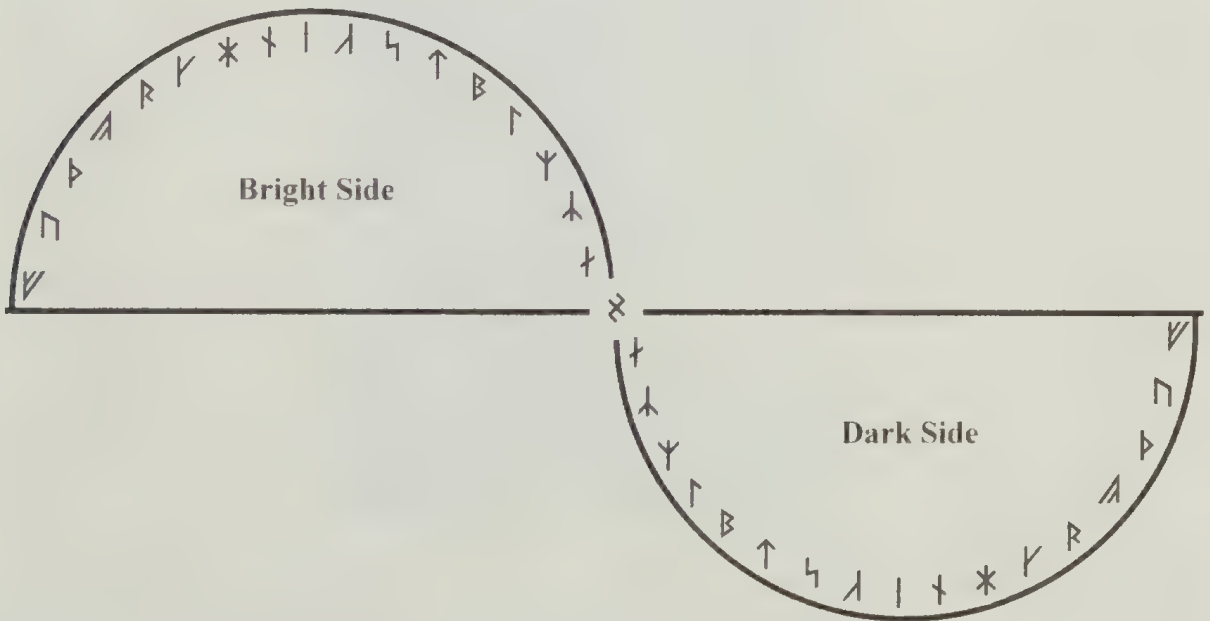


Figure 1: GIBOR connects the light and dark runes.

GIBOR spins and reflects the chakras and the turning of the chakras as well as their cycle of becoming clogged/karma ladden, and then being cleared again. GIBOR has a very dark side because it is all-encompassing. The concept of the soul mate is embodied in EH, then further in relation to divinity and universe in GIBOR. But there is something further: a soul opposite. The antiparticle to the particle that is you. Heimdallr and Loki are such opposites, and they cancel each other out at Ragnarök. They are perfect enemies. The soul opposite is your nemesis. The last person in the world you should ever be in a relationship with. They equal darkness to your light. And you are the equal darkness to their light, from their point of view. The equal and opposite negative Tree to your Tree of Life.

GIBOR literally merges you with the All, with the vril. You are the vril. GIBOR helps us develop an awareness, understanding and integration

into the overall cosmic process, to realize our immortality within the never ending cycles of the material world. GIBOR helps us to dispel our illusion of separateness from God, to attain our ultimate state of becoming the Sonnenmensch, and not to merge with, but to reunite with God: to achieve immortality and to return to our place in the spiritual world.

THE CROSS



The cross posture is not a unique rune *per se*, but is rather a dynamic form of the HAGAL rune. The CROSS as HAGAL is connected to both GIBOR and the swastika, and serves the function of balancing all of the vril streams from all directions and worlds into the one complete HAGAL rune within the runester's own development. The CROSS is a toy that spins. Spinning on the vertical axis of the World Tree and its five worlds vertically aligned (which are also the five primary chakras) with a constant horizontal flow of vril from the east-west celestial stream into the left hand, through the body and out the right hand, the CROSS creates a large circle of energy around the runester.

The polarities of NOD and EH are counter-balanced and balanced out with the CROSS position into the totality of HAGAL. The two-dimensionality of the runes is an illusion. In actuality, both NOD and EH are the turning CROSS, and the only thing that distinguishes NOD from EH is the direction they turn. There are no separate polarities, only the turning of the totality of HAGAL as GIBOR and the swastika. IS is the calm and control of the true ego, the initiation into the spiritual that transfers one from

the material NOD and EH (as in Wiligut's horizontal matter-energy plane, see below) to the vertical spiritual plane of MAN and TYR. The material polarity is overcome. The two sides are now united in direction, and the overall flow of vril is straight up and down. MAN is the spiritual equivalent to the material NOD. The vril that comes down from above is negative in polarity. The descent of the Hyperborean into matter, and his subsequent involution. However this process, though negative, though a spiritual exodus, sanctifies the material, crosses with it and becomes positive for its return upward to its origin point with TYR to reach the completion of its cycle, which repeats eternally. Even the spiritual energies of MAN and TYR are balanced and leveled with the CROSS.

The SIG-TYR Rune



The SIG-TYR rune is a bind-rune composed of SIG and TYR which figures prominently in Armanen rune practice, rituals and magic of Kummer and Spiesberger. Kummer defines the rune as follows: "The Sig-Tyr-Rune is the rune of Tiu, the Son of God in the descending part of his yearly cycle; also it allows for feeling physically well. The phonetic formula is: Sig-ta,

Sig-te, Sig-ti, Sig-to, Sig-tu (*Heilige Runenmacht* 57). Note that the Armanen masters do not give a handstatha form for the SIG-TYR rune.

Dark Side of the Runes

The early Armanen such as von List and Kummer believed that some of the runes in the Futhorkh were inherently negative, such as the YR rune. Therefore, Kummer avoided the practice of the YR rune. However, Kummer also saw the NOD rune as inherently negative but still practiced it because of its developmental value. Kummer understood all positive runes to have negative counterparts, some of which were other runes in the primary Futhorkh and some which were not.

Alternately, Spiesberger's later perspective is that all the runes are inherently “good” and form a complete bright side Futhorkh, each with its own demonic counterpart. Therefore according to Spiesberger there are 18 bright runes and another 18 demonic runes, for a total of 36 runes.

The demonic runes are the negative aspects of each of the unique runic forces. In Armanen tradition, originally a few of the demonic runes were represented with the rune on its side. Kummer's system of representing the dark runes was later altered by Spiesberger so that more of the dark runes were represented on their sides. These can be seen below along with the bright side runes on Karl Spiesberger's rune cards. The dark rune meanings given on the following page are from Kummer's *Heilige Runenmacht* and reveal the differences between Kummer's and Spiesberger's understanding and representation of them.

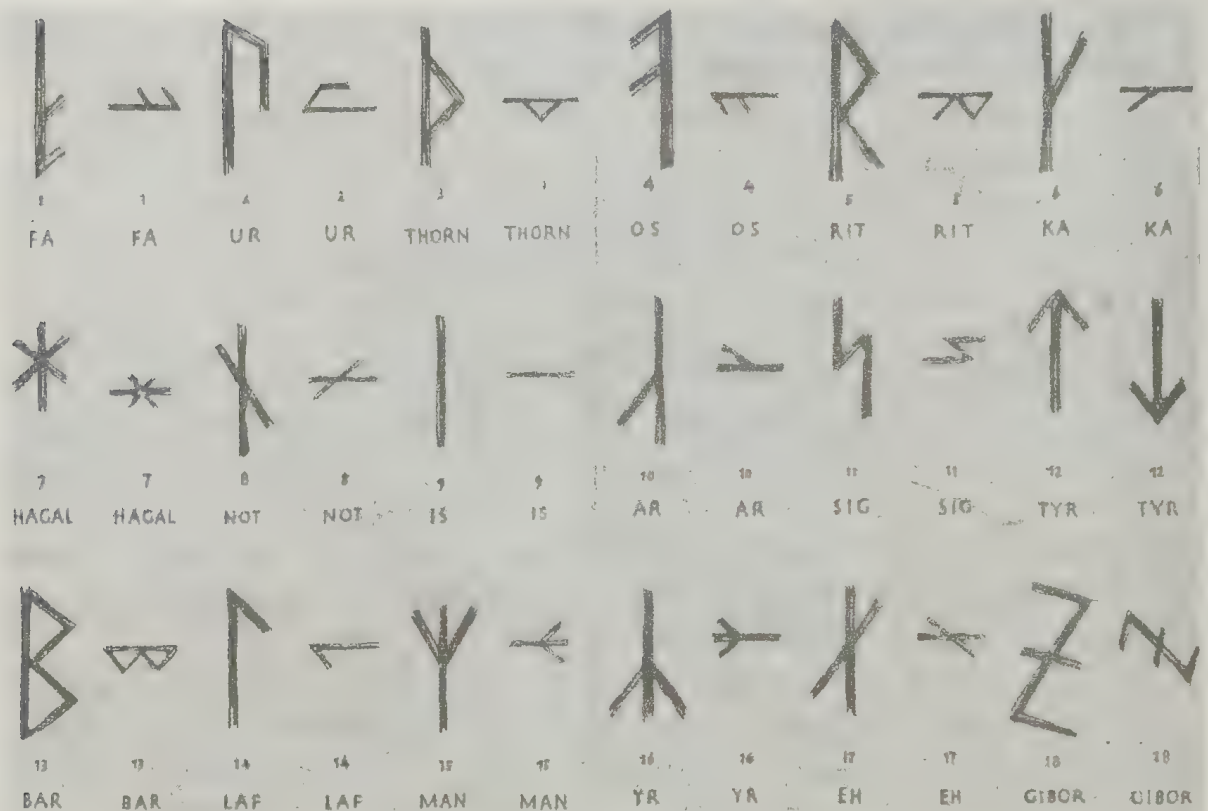














Figure 2: Spiesberger's rune cards

Dark Side Rune Meanings


- FA -  Inhibition, counteraction, antagonism, reluctance, selfish, greed, lechery.
- UR -  Dwindling primal knowledge, delusion, impure procreation, blood burden.
- THORN -  Black magic, mental physical destruction, spiritual, physical death. Animal procreation.
- OS/OTHIL -  Through mixing with other races, wisdom and spiritual salvation sinks into the darkness of the Ur.
- RIT -  Wrong, evil, robbery, revenge, disharmonious rhythm, black magic.
- KA - KO,  Sunken wisdom, law and order, selfishness, mismanagement, abomination and greed.
- HAGAL -  The HAGEL rune means destruction, annihilation, death, hailstorm, wind. Tension-fracture, hatred, black magic, the unprotected descendants sink into the darkness.
- NOD - The NOD-Rune is the demonic form of the EH-Rune .
- IS - The TEL-Rune:  the negative female rune, the temporary ego or the negatively lying, sleeping human.
- AR -  The NARR rune. The non-Ar, the fool. The evil, the dark. The


unconscious, low-blooded, opponents of Aryan wisdom.

SIG - the ZIL-Rune  = goal, gain more by physical strength, egoism, passion.

TYR -  The overturned TYR rune means annihilation, death, corruption, downfall, greed, brutality, selfishness.

BAR -  Descent into the darkness of the Ur, reification in the lower, underworld..

LAF -  Corrupting, annihilating, lying and deceiving, morbidly selfish, useless fight against the fate and law, vindictive, black magic procreation of the descendants.

MAN - YR  error, delusion, lunacy. Demonic love and greed, self-destruction through artless procreation leads to anguish and suffering.

YR - The YR rune is the demonic of the MAN rune .

EH - The demonic of the EH rune is the NOD rune .

GIBOR - Kummer gives no demonic form of the GIBOR rune.

The Armanen Rune Curriculum

Presented here is an outline of the curriculum given in this book. The purposes of the practices are 1) Personal Healing 2) Development of Personal Power 3) initiation and spiritual ascension to the higher self and the divine. The curriculum draws heavily on the established practices of the Armanen rune masters, to which we add our own insights, experiences and methods. Each section contains both background information and practices. Read through the entire curriculum before beginning any practice, as there are essential elements to successful practice to be found throughout the curriculum.

The curriculum leads you step by step through the Armanen rune exercises. This curriculum is more comprehensive than any other Armanen rune curriculum. The Levels are as follows:

- Level 1 Runester: Marby's curriculum completed.
- Level 2 Runester: Kummer's 13 rune curriculum completed up to UR.
- Level 3 Runester: Kummer's 13 curriculum completed up to HAGAL.
- Level 4 Runester: All 18 rune stathas completed.
- Level 5 Runester: First ætt handstatha completed.
- Level 6 Runester: Second ætt handstatha completed.
- Level 7 Runester: Third ætt handstatha completed.
- Level 8 Runester: Rune Dance and Stav.
- Level 9 Runester: Graal Cup and Peryt Shou's Ritual of the Ninth Night.
- Level 10 Runester: Marby's Statha (Level 2 Rune Master).
- Level 11 Runester: Black Sun Rune Statha.
- Level 12 Runester: Rudiger's Black Sun Exercise.
- Level 13 Runester: Master Work. (Level 3 Rune Master)

Rune Dance, the Graal Cup and Stav can be undertaken at any point, but are not required for any of the other initiations mostly because of time considerations and in order not to burden the student with too many practices at once. To be recognized as a High Rune Master one must meet the full list of competencies (see Appendix 4).

In Level 13, the rune master completes a master work. There is no single work which can be specified, rather it will be a very personal choice of each rune master. Some may write a book, others might create their own Armanen curriculum or carve a standing stone. Still others may develop new valid Armanen practices. Whatever the specific form, a true runic master work can be easily recognized as such.

Chapter 2: Basic Armanen Rune Practices

Armanen rune practice is distinguished by a unique type of exercise which fall into three primary categories: 1) Rune Yoga, also called *Runengymnastik*, and statha, which are runic body postures. 2) Mudras, also called handstatha, which are runic hand positions. 3) Runic mantras, or galdr. In this book I use the linguistically more traditional terms statha, handstatha, and galdr, as used by the Rune Gild. Statha, handstatha and galdr are to be practiced in conjunction with breathing exercises and visualization.

The five elements of rune practice are 1) breathing 2) intonation of the mantra 3) posture 4) visualization 5) concentration on the meaning of the rune. Wotans Krieger states that with time and experience, the master will engage all five simultaneously. “When this occurs, one will effectively be engaging in not only a spiritual practice which each of the above mentioned elements constitutes but will be causing real change to occur in both the spiritual [subjective universe] and the physical [objective universe]” (cited in Powers 77). Serrano referred to the process as “creating that which is contemplated...they [the practices] attract the invisible (vril) and through us become visible” (cited in Powers 86). This practice is not only building up vril or practicing runes in order to do magic at a later time, rather the proper execution of the rune practice *is* the magic itself which creates whatever is contemplated. (Note: rune magic beyond the exercises in this curriculum

should not be attempted until you have completed Marby's curriculum, Kummer's 13 rune curriculum and the stathas for the remaining five runes of the Armanen Futhorkh.)

The goal and practice of the Armanen is similar to the practices of Reiki, Chi Gong, and Kundalini Yoga. The Armanen use runes to move and accumulate vril throughout the body, to awaken the chakras and eventually, to cause the Kundalini to rise up the spine to the crown chakra. The Armanen use Rune statha to affect transmutation into the Sonnenmenschen (Sun Man), the Total Man, the enlightened being, the Immortal Man or Ubermensch.

Through the mind and the will, the runester studies the meanings and practices of the runes, and then applies them. Through this application, runic energies are brought into the runester's being which strengthen his body and mind, support and restore his mind's ability to receive the runes like an antenna, and to use them to improve his own life by changing his own negative qualities and changing things around him for the better.

Through the course of your rune practice, you will literally create (or rather realize what is already there) your own complete cosmos (it is your conception of it that you are creating) on the pattern of the larger cosmos. You begin by creating your own unique rune realm. From there, you will create the World Tree with all of the nine worlds in their correct locations with connecting bridges between them. You are the Tree. In this universe, you are FA. You are creating a micro-cosmic, subjective inner universe that parallels the macro-cosmic, outer objective one. Your inner universe can be used as a structural link to the outer one so that if you make a change in your inner universe, the change will also occur in the outer universe.

From Vafþrúðnismál it becomes clear that you are the Ymir of your own world: everything in the external world is perceived and given definition in your mind only: the external world you know is made out of you, your body and mind. Wuotan pits himself against the master of Illusion (Vafþrúðnir) in that we all come here and lose the sense of identification with our Higher Selves, which it is then the initiatory struggle of life to recover by defeating Vafþrúðnir.

With practice, the runes will reveal their realms to you. Your connection to the rune realms may be manifest through visions of a specific location or setting which represents the rune to you. These settings will not seem as though you imagined them, rather they will seem as if they spontaneously manifested themselves. Not all of the runes may manifest a realm to you in the same way, but each will have some kind of distinguishing association.

There are different types or levels of rune practice. In the beginning, one tends to focus on the practices alone and the flow of vril in one's own body. However, with continued practice, the source of the vril becomes an

ever increasing focus. Most Armanen rune practitioners will have come from an exoteric, Right-Hand Path religious background such as Christianity and/or Wuotanism (heathenry, Asatru) and will therefore tend to focus on an externally perceived god as the source of the vril. I call this developmental stage “God Rune Statha.” Over time, some will realize the deeper, true nature of the gods and become Odians. At the Odian stage, it is more common to focus on the nine worlds of the World Tree as the source of vril, and one's rune practice takes on the characteristics of an interconnection of the nine worlds and their exploration within oneself. This second stage of development is essential to rune practice, as the runes and their practices were designed to reflect this stage. I call this stage “World Tree Rune Statha.”

As the rune student proceeds in his exploration and mapping of the cosmos, it eventually becomes clear that vril has a source beyond the nine worlds and the World Tree. In this stage, the most ancient piece of cosmic architecture is eventually found. It is the gateway between the spiritual and material worlds, and the source of all life and all vril power: the Black Sun. I call this stage “Black Sun Rune Statha.” This is the most advanced and most powerful form of Rune Statha because it works directly with the source of life. Next to nothing has been written about Black Sun Rune Statha. In this book, it is my intention to present the basic characteristics and methods of the Black Sun Rune Statha.

Two of the biggest obstacles to successful rune practice are 1) Scientism: not truly believing in the reality of the runes and magic. Extended rune practice cures this. After practicing for some time, the student may have doubts and wonder why he is putting so much time and effort into something that seems like nothing or is maybe a fantasy. This is his Scientific pre-programming speaking. If you come to this stage of doubt, don't worry: it means you have come far along the path. If you push past it and continue to practice anyway, you will begin to feel the true reality of the runes and of magic. 2) Not truly believing one is capable of using the runes and successfully performing magic, or falling into the old, well-worn pre-programmed pattern that we are helpless and cannot change or improve anything in our lives or in the world: not remembering that our newly acquired rune skills enable us to do so. This can happen even after a number of magical successes. Our old programming is so deep that we need to constantly remind ourselves that we have the magical knowledge and power to change things for the better, eliminate evil, suffering and want, and meet our needs. We *can*, and we will. Don't get stuck feeling powerless in a difficult situation. Don't let negative emotion overtake you and paralyze your magical abilities. Remember to use your magical power to improve situations that need improvement.

Keep a rune journal of all your experiences, insights, realizations and the practices you have done. In your rune journal, keep a log of which

exercises you have done when and how many times you have done each. Also write a ritual book which contains all of the galdrs and rituals you have practiced and any that you have created. Begin this book by copying the *Rúnatal* and the 18 rune charms of the *Ljóðatal* (both from *Hávamál*) in your native language and/or in Old Norse.

Posture

Before undertaking the first breathing exercises which are preliminary to rune galdr and statha, one must master the correct posture. Face north, stand straight with a completely erect spine, straight neck and head, raised chin, with shoulders back. Do not slouch. Kummer describes this as “military posture.” This is the IS rune posture. However, it is just as important to be relaxed in this position because any tension in your body will block the flow of vril. Do not lock your knees, but allow them to be very slightly bent. Stand with your heels together and touching, but with your toes apart: your feet will form a 90 degree angle.

In preparation for practicing statha, face north. In rune practices, the heels of the feet are kept together while the front of the feet are spread apart at a 90 degree angle. While this detail is often mentioned, it is seldom explained. This practice comes from Marby, who stated that practicing runes with the feet together is “strongly polarizing.” This means that the alternative practice of spreading the feet in a 90 degree angle is to avoid polarization. Take three deep breaths to calm, cleanse and center yourself. All rune work should be done inside a protective rune circle. See the section below on the nature of the rune circle and how to create and use it.

Arahari Hari Om's has offered details which will enhance the practice of rune statha: the direction of the eyes should be raised up to 45 degrees (because energy follows attention) the gaze should be fixed, not wandering, and the chin should be slightly raised a bit up. Do not overstretch; hands should be in cup form (when the specific rune statha permits); the spinal column should be straight; weight should be either equally distributed between front and back, or leaning slightly to the front. Incorrect versions of the postures will not attract cosmic energy as effectively as the correct forms of the postures.

Breathing

The first step for any Armanen rune practices, whether galdr, statha or handstatha, is to master the correct breathing technique. Breathing should be in and out through the nose. Do not breathe through your mouth unless you have a cold or other nasal blockage which prevents you from breathing through your nose. The three stages of breathing are 1) inhale, 2) hold, 3) exhale. Breathing must be done rhythmically, which means that each of these three stages is held for a consistent amount of time. Breathing times can be counted in seconds or heartbeats, whichever works best. A common breathing rhythm is: seven seconds inhale, two seconds hold, ten seconds exhale. There is no single rhythmic breathing pattern which must be used: every person has a different lung capacity and breathing capabilities. Each must experiment with different patterns to find the one which works best for him or herself. The important thing is consistency with the breathing pattern: each cycle of breath should be the same. The runester must also use “belly” breathing, rather than “throat” breathing. In other words, draw the air from down deep, from the bottom of your lungs. When you do this correctly, your stomach will expand as you breathe in. The other important thing is to breathe fully and completely: fill your lungs to the maximum with each breath. When you do this correctly, it will cause your shoulders to rise. Exhale, completely emptying your lungs before you inhale again.

World Tree Rune Statha involves visualizing the nine worlds on the World Tree with you as the center. As you inhale, draw vril from all of the nine worlds. The vril from the worlds above enters through your head and vril from below enters through your feet and into your solar plexus chakra. As you exhale, send vril back to all of the nine worlds from your solar plexus chakra. The vril travels between the nine worlds and yourself on the natural channels which connect Miðgarðr to the other worlds as represented by the HAGAL rune. The vril travels down the six channels of the HAGAL rune and into your solar plexus. As your exhale, the vril leaves your solar plexus and is directed either back to the nine worlds, or to the creation of your rune circle or other application of your choice.

On the inward breath you can also draw vril from the four elements, and on the outward breath, return vril to them. The four elements surround you in spheres. At first, these are easier to visualize as circles. Closest to you is earth, then water, then air, then fire on the outside. The reality of the elements is reverse to what it appears from our material point of view: earth is the smallest, and fire, the smallest original spark, is actually the largest plane. Later, if you move on to Black Sun Rune Yoga, you will bypass the nine worlds and draw vril directly from the Black Sun, but in the beginning it is best to work with the nine worlds and/or the four elements. Master the Armanen breathing technique described here by practicing the first step of

Marby's curriculum outlined below. Then you will be ready to begin practicing rune galdr. Kummer taught that the practitioner should take seven deep, rhythmic breaths in the IS rune position before beginning every rune statha practice.

Exercises

1. Copy the *Rúnatal* (“Wuotan's Rune Song” from the *Hávamál*) and the 18 rune verses of the *Ljóðatal* (from *Hávamál*) into your rune journal.
2. Practice runic breathing as described in this section for ten minutes each day for one week. Make log entries in your rune journal for every practice. This week of practice comprises the first stage of Marby's eight stage curriculum given below.
3. Identify the rhythmic breathing pattern that works best for your body and write it down in your rune journal.

Introduction to Sacred Chant: Mantra, Mathra, Galdr

The heart of the Armanen rune practice is rune galdr. Whether practicing statha, handstatha, or carving or writing combinations of runes, galdr is so central and essential that all of these practices have been called “galdr” (for example, Icelandic Galdrstafir). Galdr is a vocalization, a sound vibration which accesses higher forces and has the potential to make a changes in the physical world as well as on the mental and astral planes. Galdr is the power of the sacred word. However, the concept of the sacred word is different among the ancient Aryans and modern Armanen than it is in the Judao-Christian, modern New Age and neopagan world: it is important to be aware of the differences.

The Aryan/Armanist does not “pray” in the modern sense of the word, which refers to an endless, unstructured babble of requests for mostly material and mundane benefits. Rather, the Aryan Armanist recites pre-established, highly and carefully organized holy words known as mantras, mathras and galdr, which act as effective structural links for achieving very specific trends. The aspirations expressed in mantra/galdr tend to be high-minded, but may also be geared toward ordinary, necessary material benefits. The Aryan and Armanist do not use prayer to helplessly beg an externally perceived god to make beneficial changes in the world. The Aryan and Armanist access divine power within, and, coming from a position of strength and capability, use galdr as a tool to access divine creative power themselves in order to bring about changes.

In the Protestant Christian, New Age, Neo-Pagan and Retro-Heathen worlds, it is common practice to compose or use endless volumes

of prayers, spells and well-wishes, usually all custom tailored to the political motivations, ideals or agendas of the individual or group. Such words may have some effectiveness as can be expected of any basic statement of intention. However, modern composers of such prayers lack the ancient sacred knowledge of sound, different types of sounds, and simple or complex combinations of sounds that will produce real and serious results. In modern times, only the Armanen have knowledge of this science, but our knowledge pales in comparison to that of the ancients.

The ancient composers of mantras and galdrs, on the other hand, were Armanen who were well aware of the principles of sound creation. The ancients had a sacred wisdom which we do not. Mantras were revealed to them by divine sources, and they were able to create mantras which are constructed with specific components that make them effective much like the components in an electronic circuit make it effective. We don't know for sure what these components are, much less do we have the ability to construct them. What we *can* do is construct “mantra-like” verbiages that can be used to achieve specific magical purposes. In many ways, these are more like affirmations. They are like mathras in that they are spoken and generate energy while specifying a trend (and possibly a target). But they do not have the level of sacred power or effectiveness of the ancient mantras. Because of our modern lack of knowledge on this topic, the mantra, in order to be truly valuable, must be ancient.

The mantras of the Rig Veda and the Avesta (in particular the Gathas of Zarathushtra) are the oldest and best surviving examples. Galdrs from the Eddas are another excellent example, especially the *Rúnatal* and *Ljóðatal* in the Hávamál. The most powerful ancient Aryan mantras reflect the original Hyperborean religion, and survive in Zoroastrianism. They are the “Ashem Vohu:”

Ashem vohu vahishtem asti
ushta asti ushta ahmai
hyat ashai vahishtai ashem.

and the “Yatha Ahu” or Ahunavar:

Yatha Ahu vairyo
atha ratush ashat chit hacha
vangeush dazda manango
shyaothananam angeush mazdai
khshathremcha ahurai
a yim dregubyo dadat vastarem.

The Armanist gains great wisdom, power and personal transformation by learning, memorizing and reciting these mantras.

There are also other traditions of galdr which have survived in specific ancient noble families and which have been passed on to this day. Some of these are very powerful, very ancient, secret galdrs which give access to the long lost Hyperborean and Atlantean wisdom and power. While many of them are now publicly available through the writings of these individuals, they remain for the most part misunderstood, or are not considered credible or authentic. In this way, they remain hidden from the common uninitiated masses and also from most Wuotanists. Some of them are reproduced in this book. Modern representatives of these families who have been initiated into the ancient tradition seem to have the ability to compose their own sacred words which tend to have much greater power than the compositions of their uninitiated contemporaries.

Armanen Rune Galdr

In the Armanen tradition, rune galdr begins with the IS rune. The IS rune galdr is iiiiii (pronounced eeeeeee). Rune galdr involves holding a steady pitch, using low and high pitches and using various methods of transitioning between low and high pitches. Specific durations of galdr are used as well: a galdr is usually held for a minimum of four seconds. With a little practice you should be able to extend that time to a minimum of ten seconds: 16 and 20 seconds are also possible and desirable: a greater duration increases the power of a galdr. The best way to learn rune galdr is to practice Marby's curriculum, which involves eight steps. Practice the steps in the order given, and practice each one for seven days before moving on to the next. Practice at least one session of ten minutes per day.

Galdring of the vowel runes should be done with resonance. This is a very difficult concept to describe with words: it can only really be understood by hearing it, and even then, some people will have an easier time hearing it than others. Resonant chanting can be heard on Edred Thorsson's *Rune Song* CD. Another great example of resonant chanting can be found in the Samaveda chants of the Agnichayana sacrifice performed by the Nambudiri of Kerala in 1976, documented by Fritz Staal in the video *Altar of Fire*. In resonant chanting, the sound is coming from deep within you rather than just out of your throat or through your nose. The throat and mouth are very "open," and the result is that the sound of the vowel is not only the basic, ordinary sound of your voice, but also includes a second, different tone which can only faintly be heard, but which drastically colors the whole sound of the galdr. The vowels which it is easiest to hear resonance on are O and U, but resonance is possible for all vowels. Resonance has an enchanting or otherworldly effect, and is the key to giving power to your galdrs.

Note also that rune galdr can be done in three volume levels: very quiet, medium and loud. Each must be practiced in order to feel their different effects.

Marby's Curriculum

All too little information has been given in the past regarding the specific method of using pitch with rune mantras/galdrs. We hear of the “middle” pitch, the “highest” pitch and the “lowest” pitch, and that we are to change from one to the other in specific patterns. What we don't hear about often is what the range of these pitches is supposed to be. However, Marby gives a detailed description of the pitch range to be used in rune practice.

The first thing to note from Marby's description is that the intent of changing pitches is not to transition from the lowest to the highest possible pitches your voice is capable of (which will be different from person to person). Marby's “musical notation” diagrams of the exercise indicate that the tone range is to be two octaves. This would make sense, as most human voices are not capable of more than a two octave range. Marby marks seven tones in the diagram, which indicates he may have been thinking that the important part of the exercise is to cover the seven tones in the octave, as representing a totality of pitch. Von List describes the mystery of seven in *The Religion of the Aryo-Germanic Folk* (8). There, he discusses the seven gods and how they are connected to other groups of seven such as the seven colors and seven tones. If two octaves are beyond the capability of one's voice, at the very least the Armanen rune singing is meant to cover the entirety of the seven tone spectrum, in other words, one octave.

Marby specifically lists the seven tones to be covered, starting at D above middle C and going up to B two octaves above middle C. From a practical point of view, the best way to do rune singing is to go all the way up to the tone which is two octaves above the tone on which one begins; this is indeed what is indicated by Marby's diagrams for exercises 5-8. In other words, if one starts on middle C, the siren sound will go up in pitch to C above middle C, then all the way up to the C above that before stopping or descending in pitch. The key of C is here being used as an example, but this key will not work well for all voices. You can transpose this exercise to any key that works for your voice: the important thing is to cover a full two octaves above your beginning tone.

Exercise 1: Face north in the IS rune posture. Magnetic north can be found with a compass, or on a clear night the north Star can be observed (note that magnetic north is preferable for rune exercises). Practice rhythmic breathing using the pattern you have found works best for you. If you are not yet sure,

begin with four or five seconds breathing in, hold for one or two seconds, and exhale for four or five seconds. See the section above on breathing for more techniques and information.

Exercise 2: use the “middle tone” which Marby marks in the diagram as A above middle C. Hold the single tone steady for four seconds.

Exercise 3: Marby gives the pitches in steps from D above middle C to B two octaves above middle C. The pitches given are D, F, A, C, E, G and B, which are the seven tones of the octave (minus the chromatic tones of course). It is unlikely that Marby was indicating that the runester should sing these specific pitches individually in this order. Marby gives the pitches in steps, but also describes that one is to move through the pitches “without interruption.” Start on middle C and ascend in pitch to C two octaves higher (also called C3 by musicians). Marby does not specify a length for this exercise.

Exercise 3a: Start at C two octaves above middle C, and descend in pitch to middle C. Marby does not specify a length for this exercise.

Exercise 4: Marby describes this as “a tone-holding exercise” which is intended to teach the student not to sway in the pitch without intentionally doing so. The tone is given as the “middle tone” (A above middle C). This tone is to be held as long as possible.

Exercise 5: The siren exercise is to cover the same two octave range as in exercise 3. Raise the pitch from middle C (or your starting key) to two octaves higher steadily for four seconds or more, and then immediately lower the pitch from the highest note back down to your starting note two octaves below, steadily for four seconds or more.

Exercise 6: Note that exercises 6-8 are *not* siren exercises. Rather, the pitch jumps from middle C to C two octaves higher. Hold the lowest pitch for four seconds (not more) and then jump without an interruption in the voice or sound to the note two octaves higher, and hold the high note for four seconds. The two pitches are connected in the voice, but there is no gradual change in pitch between them.

Exercise 7: the same as exercise 6, except jumping from the highest to the lowest pitch.

Exercise 8: This is essentially exercise 6 combined with exercise 7, but with a one second pause in between the two. Hold the lowest pitch for four seconds (not more), then jump to the highest pitch and hold for four seconds

as in exercise six. Pause for one second, then continue the highest pitch for four seconds, then jump to the lowest pitch and hold for four seconds.

Exercises:

1. Practice each of the eight exercises of Marby's curriculum for one week, in the order given. You have already begun the first week of this practice with the breathing exercise in the last section. Practice galdr with the three volume levels.
2. During these eight weeks, study and memorize the meanings of the Armanen runes.
3. Begin practicing writing out the entire Armanen rune row in the correct order until you can do so from memory. Write the runes in the following patterns: 1) all in one row; 2) in two groups of nine, one on top of the other. Draw a circle around the top rune and the bottom rune for all nine sets. 3) Same as 2 but write the bottom row from right to left underneath the top row. Draw a circle around the top rune and the bottom rune for all nine sets.
- 4) in the ætt ordering (1. FA-KA 2. HAGAL-SIG 3. TYR-GIBOR; 5) same as 4 but begin with Heimdallr's ætt 6) same as 4 but begin with Týr's ætt.

When you have completed Marby's curriculum, you have become a Level 1 Runester.

The Vowel Runes

The five vowel runes A E I O U are like five distinct waveforms in sound synthesis. The sounds of the vowels for rune galdring should be the pure vowel sounds:

AR: A as in father

EH: E as in say

IS: I as in eel

OS: O as in boat

UR: U as in boot

Note that for both British and American English speakers, there is a tendency to diphthongize the vowels, which must be consciously avoided in rune galdr. For example, for the E galdr, American English speakers tend to say “aaaaayyyy” rather than the pure “é” sound. Similarly, the O galdr is not pronounced as in American English “owe,” but as a solid “ó” sound. Also, the U galdr is not pronounced as “eeewwww” as in American English, but as an unwavering “ú” sound. The pure vowel sounds are well exemplified in

Spanish. I recommend all Armanen students to study the vowel pronunciation of Spanish and apply that knowledge to your rune galdring. Make a conscious effort to pronounce the pure vowel sounds for rune galdr and with a little practice it will become automatic. It is not necessary to pronounce the consonant at the end of the rune name (for example uuuuuuuuRRR) because the cosmic force is invoked by the vowel alone. However, a variation of the galdr for each rune (both consonants and vowels) is to pronounce the whole rune name.

You will get a feel for the differences of each vowel rune by practicing them. Galdring the vowel runes together will produce waves because each of them registers as “higher” or “lower” in this order: AR EH IS OS UR. The order which results in maximum difference in the highs and lows, which therefore creates the biggest waves, is UR AR IS EH OS. All of these lead to and support one another cyclically. Different combinations of these five runes can produce different results, as one can produce or lead to or increase the next. These five are further combined with the consonant runes to produce specific effects.

Exercise:

1. After or during the time it takes to complete Marby's curriculum, you can begin experimenting with galdring the other vowel runes as given in the next section.

Consonant Runes

There is a clear distinction in Armanic thinking between the vowel runes and the consonant runes. The vowel runes are special forces that are effected in specific ways by being combined with all the various consonant runes. Consonant runes need vowel runes for proper galdring. In the Armanen tradition, the formula for this is to combine each consonant rune with each of the five vowel runes so that the energy of any one vowel rune does not overpower that of the consonant runes. By balancing the energies of the five vowel runes in this way, the consonant rune remains dominant. For example:

KA, KE, KI, KO, KU.

Note that some consonant runes are voiced, and therefore do not require a vowel rune in order to sound. These are FA, THORN, RIT, HAGAL, NOD, SIG, LAF, MAN and YR. With these runes, the single sound of the rune itself can be used, or the above mentioned formula with five vowel runes





































































































can be used. An alternate method given by some Armanen rune masters is to repeat the consonant several times before completing the whole galdr. For example, k-k-k-k-k-k-KA. In my opinion, the former method, which was given by Kummer, is preferable.

The vocalic breathing which you will have learned by practicing the vowel runes acts as an “energy pump,” which literally pumps vril and the runic energy from above and below into and out of one's body. Vowel runes will pump the energy of a consonant rune as well as coloring its focus and meaning into one of five subdivisions of cosmic force and meaning as represented by the five vowel runes. The vowel runes represent different qualities or facets of each of the consonant runes. Consonant runes effect each of the vowel runes with the specific nature of the consonant rune. For example, KA will have the effect of opening up, “flaring up” each of the vowel runes.

Note when practicing rune galdr with others, that different individuals will have different lung capacities and breathing times. It is best not to artificially stretch your breathing times to match that of another person. Rather each should respect their own natural breathing times. The result will be that the galdring of different individuals will be out of sync, which is okay.

Kala, Kernel Words and Root Words

Von List taught that the key to understanding the deeper esoteric meanings of words is to break them down into “kernel words,” which consist of a combination of a consonant rune and a vowel rune. Von List called this system of analyzing words to find their esoteric meaning “Kala,” which is an ancient Sanskrit word from which the word Kabbalah is apparently derived. Kala is similar to Kabbalah except the former uses letters/sounds where the latter uses numbers. Analyzing words by Kala was an important practice of the Armanen rune masters. Von List and Gorsleben in particular give Kala for many words in their books. In the system given by von List and Thorsson, ten consonant runes can be combined with five vowel runes. These are given in a chart on page 85 of *Rune Might*. The effect and meaning are the same regardless of whether the consonant or the vowel comes first in the combination. HAGAL, YR and GIBOR are missing from the chart as given, but in this instance the “k” and “g” sounds are considered to be equivalent, and therefore GIBOR is covered under KA. Presumably the same applies to HAGAL and YR. Each vowel rune colors or changes the meaning of a consonant rune when combined with it.

	Primal Fire. Cause or Power	Primal Air. Desire, Will	Primal Earth. Ability, Art, Magic	Primal æther. The Act	Primal Water. Law, Law of Nature	Heavenly Fire. Order	Heavenly Fire. Order in Spiritual Interior	Midgard. Order. In Material Exterior	All light. Forming Traits	Moon. Completion
1. Cause or Power 2. Desire or Will 3. Ability, Art, Magic 4. The Act										
5. Law, Law of Nature 6. Order										
7. Spiritual Order										
8. Material Order 9. Forming Traits										
10. Completion										
1. Cause or Power 2. Desire or Will 3. Ability, Art, Magic 4. The Act										
5. Law, Law of Nature 6. Order										
7. Spiritual Order										
8. Material Order 9. Forming Traits										
10. Completion										

These kernel words then combine into “Ur words:” primeval words, and root words. For example, “man,” “moon” and “mother” all trace their root origin to the MAN rune, and expand out from it with the addition of other runes to the MAN rune. One can also create words using the same system. These will tend to be “nonsense words” which nevertheless reflect deep and complex esoteric meanings. This system reflects the process of cosmic creation, and is excellent for magic. The runes are combined in different ways to create the words (and thus the forms) of everything in existence. These rune combinations are the “language of the gods:” the words spoken from the mouth of God which create the universe. In the Kala system, every word has three levels of meaning: each word can be interpreted according to 1) arising, 2) being, and 3) passing away. Von List gives some examples of these levels of interpretation in *The Secret of the Runes*. This accounts for how the same word can have numerous different meanings.

Other than conveying the basic structure of the system, there is no real way to teach Kala. The student must learn the meanings of the different combinations and then come to understand Kala through the experience of analyzing words and creating original Kala formulas.

Exercises:

1. Study the chart of von List's kernel words to get an idea of how runes are combined to form them, what their basic meanings are, and how they can be used in Kala.
2. Analyze ten Aryo-Germanic words with Kala.
3. Attempt to compose words of your own which have a specific meaning based on the chart of kernel words.

Armanen Rune Statha

Rune statha exercises involve holding specific runic postures for periods of time. While some Retro-Heathens have claimed Armanen rune statha to be a modern invention, it is in fact an ancient practice which manifested itself in various elder traditions. Runic body postures are depicted on the horns of Gallehus, which are golden drinking horns from early 400s CE in Jutland (Denmark). As noted above, the forms of the runes in the Younger Futhark which differ from those in the Elder Futhark are uncommonly systematic in the consistency of their adaptation in a way that makes them ideal for use in statha.



Figure 3: Possible statha depicted on a Gallehus Horn.

The Younger Futhork forms are first seen in runic inscriptions from the 500s, where they are mixed with Elder Futhark forms. This is around 100 years *after* we see runic body postures on the Gallehus horns. This further indicates the possibility that the Younger Futhork represents statha forms of the runes, and that the Younger Futhark (which is not more than a variation of the Armanen Futhorkh, as explained above) and the statha use of runes are far older than the Viking Age: that rune statha was in use already by the Germanic peoples in the Migration Age and likely much earlier.

There is further evidence for rune statha elsewhere in the ancient Aryan world. The Mithraic liturgy from 100-300 CE from a Greek magical text found in Egypt contains elements similar to those of the Armanen rune practice. The Mithraic liturgy gives instructions for deep breathing exercises, as well as formulas which are strikingly similar to the galdrs used

in rune statha and the runic Kala as described by von List. A couple examples of the formulas are: “Sss! Sss!” and “eeo, oeeo, ioo...ooouioe” (Nabarz 92-93).

While the *Emerald Tablets of Thoth the Atlantean* is considered to be a modern writing of Dr. Maurice Doreal, the writing nevertheless reflects the Hermetic tradition of ancient Aryan Egypt and Atlantis. The writing is very consistent with the beliefs of Armanism and Serranoism. Within is contained explanations of energy working exercises which are very similar to rune statha. One exercise describes sending a wave of energy through the body from the head to the feet, standing erect within a sacred circle with the hands raised, reciting a formula (23). Another exercise involves facing north (42).

Sufi mystics known commonly as “whirling dervishes” are practicing an ancient tradition which is connected to the ancient Germanic practice of rune statha. The Sufi have essentially nothing to do with Islam, rather they preserve the ancient traditions of the Mithras cult which are the traditions of ancient esoteric Aryan Kristianity. Their dances are identical to some of the Armanen rune dances, and they preserve this ancient Aryan tradition of energy work which is achieved through postures and dancing. In the well-known Sufi dances we can clearly see the arms in the position of the NOD and/or Eh runes while the dancer spins in circles. This is a dynamic form of Armanen statha which we will discuss further below.

A tradition of energy work with ideogramatic letters and statha is preserved in Kabbalistic teachings of Abraham Abulafia from Spain in the 13th century. While Guido von List claims that Kabbalah was originally an Aryo-Germanic tradition which was only later taken by Jews in Germany and incorporated into Judaism, I have pointed out that Kabbalah, as a mystical tradition originating in Spain, may have had its origin in the Germanic, Aryan (and Arian) Kristian mysticism of the Visigoths to which it bears a great resemblance. The teaching of Abraham Abulafia involve exercises of meditation, visualization, chanting and body postures based on the Hebrew alphabet. Interesting to note is that Abulafia taught that each letter should be practiced for a fortnight before moving on to the next, which exactly parallels Kummer's teachings concerning rune practice.

Farther east, energy working exercises such as Yoga, Chi Gong, Tai Chi and Reiki bear great resemblance to rune statha, and are surely also survivals of that ancient Hyperborean, Atlantean tradition of energy work that is the ultimate origin of the Armanen rune statha. Indian Yoga, as the most well-known source of energy work involving body postures, has obvious similarities to rune statha. The Armanen masters sometimes referred to rune statha as “rune yoga.” However, this doesn't mean that they simply borrowed or relied upon the tradition of our Aryan brethren from India. Rather, the basis of Armanen rune statha is to be found throughout the mystical practices in the ancient world, as is demonstrated here. In truth,

whether external practice of Armanen rune statha was passed down in family lines since ancient times or not, the information, the ancient memory of this mystical practice was in the blood of the Armanen masters. The ancient Aryo-Germanic traditions of the Armanen can be revived from Blood Memory alone. The enemy tried to eliminate this knowledge and tradition in order to fully subjugate us, but they did not know that no amount of re-education and book burning could accomplish this task. As long as the folk themselves survive, so will our ancient wisdom. In this way, the Armanen rune practices are not a copying of any one other known ancient tradition, rather the fact that other similar traditions exist is a testimonial to the effectiveness of the Blood Memory in reviving the authentic ancient Armanen tradition.

Another tradition that is very similar to Armanen rune statha can be found in Rudolf von Sebottendorff's *Secret Practices of the Sufi Freemasons*. The practice is associated with the Sufi, which means that it may come from ancient Mithrasism. In this practice, the 28 Arabic letters are used, and are considered to have esoteric significance in shape, sound and number (33). Like the runes, each letter has a specific meaning. Some of the exercises involve stretching out the arms into a body posture (112), while the main exercises are not different from Armanen handstatha. The hand signs are made for the vowel letters, and are accompanied by the chanting of vowel sounds alone or combined with specific consonants (71-78). Each exercise is to be undertaken for a specific amount of time. Further, like the Armanen practices, these exercises were entirely connected to the cycle the Zodiac as well as to that of the moon. Sebottendorff claims that knowledge of these practices is ancient, and that "the secret of the alchemists is hidden in the vowels connected to signs and grips" (106).

Other comparable practices can be found in the orient. Some Chi Gong exercises involve holding body postures for long periods of time in order to build up energy in the body just as is done in Armanen rune statha. Further, Armanen practices are similar to Reiki, which has now become the most common form of energy work in the western world. Reiki involves the channeling of energy through the head and out the hands for healing purposes. Armanen rune practice accomplishes the same thing but in a much more directed and specific way.

Some indications of an ancient use of rune statha practices have survived into modern times. The tradition known as Stav is said to have been passed down in a particular family since Viking times. While many doubt this claim, it is nevertheless interesting that the primary practice of Stav consists of body posture exercises using the Younger Futhork (for more detail, see the section below on Stav).

There appear to be other survivals of an ancient Scandinavian practice of rune postures as well. "The fact that the statha (posture) of the S-rune involves bending of the knees, and a name of that rune in Old Icelandic

is knesol (knee-sun) is significant. As is the modern Icelandic practice of teaching children the alphabet by having them strike the postures imitative of the letter shapes” (Thorsson, *The Nine Doors of Midgard* 18).

However, it should be pointed out that regardless of whether or not rune statha is an ancient or a modern practice, the fact remains that it is an extremely effective one. The understanding of the runes and ability to feel and use their power which is derived from rune statha is unparalleled by any other method of using runes. This fact in and of itself is another argument that rune statha is an ancient practice: it seems unlikely that we in modern times would develop a better, more effective method for using the runes than did our ancient ancestors who originated them.

It should be noted that variations exist within the Armanen tradition regarding the specific forms of the statha. The earliest example of statha comes to us from Marby. However Marby was not a true Armanist: he used the Anglo-Frisian Futhork instead of the Armanen, and his rune exercises are much different from the more familiar exercises we know from Kummer. Marby's rune exercises are not comprehensive for the entire Futhork as are Kummer's. Marby's postures bear little resemblance to the forms of the runes which they are intended to represent, whereas Kummer's postures greatly resemble the rune forms (for more information see the section on Marby's rune practices below). Kummer's forms have long been the standard ones within Armanism. It is unclear if the Armanen prior to Marby and Kummer used rune statha as von List and his associates kept their practices secret: the modern practice of statha may originate with Marby. The specific forms of the rune postures as given by Kummer may have been secret Armanen practices before Kummer's time of writing, or they may originate with Kummer. Worth noting is that most of the statha forms for runes given by Kummer are identical to those found in the supposedly historical *Stav* tradition.

Later, variations of the “Kummerian” rune posture forms developed. Karl Spiesberger, a later Armanen rune master, appears to have been largely responsible for the variations, which appear for the first time in his writings. These variant forms were used by Karl Hans Welz, who has been one of the best known teachers of Armanen rune practices since the 1980s. Spiesberger and Welz also use variant forms for some of the handstatha. I have found Spiesberger's variations to consist of the following: 1) a simplification that greatly decreases the power of the statha (as in the HAGAL statha); 2) a simplification intended to make the rune easier to practice (such as sitting on a stool for the SIG rune, where Kummer speaks of the benefits that come from the more difficult aspects of the exercise); 3) more difficult to practice (such as the YR handstatha); or 4) an unnecessary attempt to make the handstatha appear more like the rune (such as with NOD). As such, I prefer the statha and handstatha forms as given by Kummer, which are the ones used in this book.

The Practice of Armanen Rune Statha

Rune statha involves holding rune postures for time periods of ten or 20 minutes. Many will find this difficult, especially at first. Some people will find it impossible. In particular, it is common for the arms to become quite sore as a result of being held up in a specific position for an extended period of time. There are several things to note about this. Rune statha is very much like certain schools of Chi Gong which make use of the same principle of holding difficult postures for long periods. The reason for this is because doing so causes a large amount of energy to be built up in the muscles. The difficulty, even the pain of rune exercises is part of the process of channeling the vril and developing the energies of the specific runes. It is also possible to rest briefly every three minutes or so while doing a rune practice. These brief rests make the rune practice possible even for those who have the greatest difficulty holding the postures for ten minutes.

Anyone who is in reasonable physical condition will have no problem with statha, even if it is a little difficult at first. Holding the postures becomes easier with practice. With only a few days of practice, the runester will have developed a greatly increased ability to hold the postures for long periods. With this practice, the runester will begin to realize that the difficulty of holding the postures is more mental than it is physical. When we feel the physical discomfort, the initial reaction is to think that we cannot continue and must rest. The runester will learn that he can indeed hold the postures and that it is not as difficult as he used to think. Part of the process of working with runes is the realization that you are capable of doing things that you formerly thought you could not do. The channeling of vril helps to hold the postures as well. After some practice, the runester will begin to feel like the rune energies are holding his arms up for him. When this happens it becomes relatively easy to hold a runic posture for 20 minutes or more without resting.

The basic idea behind rune statha is to draw vril and shape it into specific forms which reflect and invoke the realms of creation. Vril is ultimately one energy which is present above, below, and everywhere (like the "Force"). We shape it into runes (on the causal, mental and astral planes) and thus shape the universe and our own lives according to our will. However, there is a pre-existing abundance of vril shaped into specific runes, the realms of creation, in different locations. For example, there is much UR-shaped vril already in the center of the earth, so it is more powerful to draw as much pre-shaped vril as possible to enhance our own further shaping of it into specific runes.

Each rune has a primary vril flow pattern. That is to say there are natural directions in which the energies will flow when practicing any given rune. However, with some runes, in order to practice the rune correctly it is

necessary to force the vril against its natural flow. The vril flow patterns for each rune are described in the section which gives the meanings of the Armanen runes, and can also be seen in the statha pictures. It should be noted that it is possible with any rune for vril to flow in any direction or configuration. An experienced rune magician can change the flow to whatever he wishes with his will. Sometimes these alternate patterns of vril flow will be the most useful to one's specific purposes.

One may also experience interesting or strange effects from doing rune practice. Kummer experienced different smells, such a sulfur, resulting from his practice of handstatha (*Rune Magic* 25-30). I have experienced sensations like an electric shock and having a thin string pressed against my body. More common experiences are a strong tingling sensation in the head, hands, or other parts of the body, and numbness or “pins and needles” in the fingers or hands. If one's crown chakra has ever been opened by some other type of practice or if it is naturally more open, the tingling sensation of the flowing vril can be so strong that it is almost overwhelming. The hands in particular tend to become the most charged part of the body and are the place where the vril is usually felt the strongest. This can effect the runester not only while doing rune practice but at other times of the day as well. For example, if I have been doing daily rune practice, when I am just beginning to wake up but am still in the transitional state between being asleep and being awake, I can feel a deep electric heaviness in my hands. This feeling is connected to the trance state that one must go into in order to soul travel. If I have not been doing daily rune practice, I do not experience this sensation in my hands.

I have noticed that the generation of vril and runic energies in rune practice also creates heat energy. I believe this is due to some natural inefficiency in the process of generating vril with only the body: some of the vril energy is converted into heat energy. As such, it is possible to stay warm, or overheat and sweat while doing rune practice even in a cold environment.

When and How Long to Practice Statha

Rune statha is to be practiced daily in sessions of at least ten minutes each. Kummer give the practice time as “ten to 20 minutes.” Spiesberger specified 20 minutes of daily practice for each rune. Most Armanen practitioners have found ten minutes to be sufficient. 20 minutes for an ordinary rune practice is beneficial but more difficult and harder to maintain on a daily basis. Kummer himself claims in his book *Rune Magic* that around 10 minutes is enough time to build up sufficient runic energy in the hand centers (25). Some choose to practice longer, up to an hour a day.

However, keep in mind that “as a rule the practice should not be excessive to the point where it interferes with everyday work and social life, as what we are seeking ultimately with the practice is to develop precisely the inner strength to project it onto the world, not to evade it” (Serrano, *Maya: Reality is an Illusion* 64).

You will require a timing device. Do not use a mobile phone, computer or any other screen-based electronic device as your timer, because these devices radiate a type of harmful vril known as Deadly Orgone, which can cause nausea, dizziness, and in large doses, numbness, paralysis and death. If you are close to a source of Deadly Orgone while you are doing your rune practice, you can take the Deadly Orgone into your body along with the cosmic vril. Avoid the potential of ingesting Deadly Orgone as much as possible by not having any mobile phones, computers, tablets, routers, modems, radios or other electronic devices such as amplifiers and synthesizers which are capable of receiving RF (Radio Frequency) signals anywhere near your place of rune practice. Do not practice near any kind of repeater or receiving tower. In the unlikely event that you feel any symptoms of illness when practicing runes, stop immediately and look for any possible sources of Deadly Orgone.



The best timing device to use for your rune practice is a three minute sand timer. The most useful type of these also have a compass on the top, which can be used for finding north or east, the directions you need to face for doing most rune practices. Use the sand timer to count nine minutes for your practice (this will involve flipping the timer over twice). The second best type of timing device is an old fashioned analog clock.

Following Kummer, each rune is to be practiced at least ten minutes a day for 14 days. Spiesberger said to practice a rune for 20 minutes a day for seven days, then to add another rune. I believe Kummer's system is preferable.

Different benefits can be obtained from rune practice at different times of day. The best times could be considered early morning, noon and midnight. Kummer wrote that rune practice should be done first thing in the morning. Spiesberger taught that rune practice is most effective around midnight or just prior to bedtime. We have found the latter to be the most effective, but each person must find the time that works best for them.

The World Tree Rune Statha of Kummer's curriculum can be started and practiced at any time of the year. However, Black Sun Rune Statha must be started at a specific time, and each rune must be practiced within a specific time frame (see below for more information).

After completing the practice of a rune, take several minutes in silence, clear of thoughts, to fully absorb the energy of the rune. This should be done both when only one rune is being practiced in a session, and when several runes are practiced, before moving on to the next rune.

Kummer's 13 Rune Curriculum

Kummer taught a 13 rune curriculum in which the runes are practiced in a specific order. Kummer's curriculum is called the Sacred 13, the practice of which will: "...strengthen the racial consciousness and perception and transform the practitioner into a true vigorous Germanic personality, to increase self-confidence, sensibility, the will, as well as the ancestral memory, and to create within him an ordered mental life, sure of one's aim, as well as a healthy mind, soul and body" (Kummer, cited in Camp 9).

The Sacred 13 stand in contrast to the systems of Welz and others who taught the practice of the runes in their original Futhorkh order. Kummer's curriculum is "World Tree Rune Statha" and is the most effective way to begin practicing statha. The curriculum is designed to produce specific results in spiritual development, runic realization as well as practical understanding and competence in rune exercises. Practice each rune for ten minutes a day for two weeks, and then move on to the next rune. When you begin to practice a new rune, briefly practice the previous runes each day before you begin your ten minute session of the new rune. After one has completed the 13 runes, one has become an initiate. The remaining five runes can then be practiced in a specific order. The order of the 13 runes is the World Tree sequence. The runes of Kummer's 13 rune curriculum are:

IS YN + T H U T X V *

and then the remaining five runes:

T R A B A X

The curriculum begins with the IS rune. You must become completely still, both mentally and physically. Make a break from the thoughts and energies of ordinary life, and begin the process of directing vril into the body. Once this neutral state is achieved, you practice KA to begin opening up to the journey of the rest of the runes and your own development of magical powers. Next, you connect to the highest masculine spiritual energies of the cosmos from the heavens, drawing that energy down into

yourself with the MAN rune and channeling it to the lower worlds. You then access the deepest subterranean feminine energy of creation with the UR rune, the bottom of the Well, and return the UR energy to the depths from which it came.

The CROSS position is a dynamic exercise. The CROSS is often considered to not be one of the runes, and can be off-putting to the student who doesn't understand it or who thinks it may reflect some sort of Christian influence. In truth, the cross is a rune: it is the swastika, which is the HAGAL rune in motion. The ultimate goal of World Tree rune practice is to achieve the state of being of the HAGAL rune. In order to do this, the left and the right must be merged, and this horizontal totality must be merged with the vertical totality. The first four runes of the curriculum deal only with the vertical worlds on the axis of the World Tree. Now with the CROSS position, you begin to transition from the vertical plane to the horizontal, and to balance the energies of the two.

After the transition to the horizontal plane, the first rune is NOD, which reflects a state of wanting, a state of action and reaction which needs to be remedied. NOD is the exodus of the Hyperboreans from the spiritual world, the descent of the masculine energy of heaven. The heaven energy still flows downward as it did with IS, KA and MAN, but now it broadens out sideways to other realms. NOD is then followed by EH, which is its polar opposite and its remedy. With EH, vril flows from below to above diagonally, while the runester consciously subverts the natural upward flow of energy on the vertical and forces it downwards to cross against the diagonal upward stream. This brings the male and female counterpart energies together and begins the process of uniting the upper and lower worlds and their energies, the heavens and the earth, into the HAGAL rune.

The successful remedy of the EH rune leads to the accomplishment, the achievement, the victory of the SIG rune. This success, however, does not represent a completed process or a perfected state: rather it is only the initial precursor to the process of true transformation, and must soon be followed by the initiation of the TYR rune. With TYR, the runester undergoes death and rebirth. That which is hidden, the truth about the world and the runester himself, is brought forth into the light. Only through this initiation does the runester begin to experience the new life of the LAF rune. The runester now begins to gain the power of sacred speech, and the feminine power of Ostara with the OS/OTHIL rune, without whose help, he has no hope of success along this path. The power of sacred speech and the connection to the divine belongs to the runester by birthright, but he must go through the ordeal to prove he is worthy of claiming it. The runester masters the receiving of vril with the Othil/OS rune. With his galdr developed and the help of the goddess, he may now finally approach the Father, the original sacred flame with the FA rune.

With the FA rune, the runester masters the sending of of vril. The runester now realizes God, his connection to God and the original nature of creation. Thus empowered, the runester has become capable to join the upper and lower worlds, the heavens and the earth, the masculine and the feminine within himself. By so doing, his initial process is complete, and he has become the Total Man with the HAGAL rune. He *realizes* (not just knows) that he the micro-cosmic form of the HAGAL rune, the World Tree, the cosmos itself. He realizes that to change anything in the so-called external world, he only has to change its corresponding micro-cosmic form within himself.

With the practice of the NOD, EH and HAGAL runes, the runester comes to realize that the HAGAL rune is really a three dimensional representation which actually take the shape of a cross when seen from the top or side. In other words, the four worlds which are not on the vertical axis are all on the same horizontal plane as Miðgarðr. These four worlds correspond to the four directions. (In actuality, Niflheim and Jötunheim are slightly lower while Ásgarðr and Vanaheim are slightly higher.) The three-dimensionality of the HAGAL rune has implications for the nature of the other runes as well, especially when one considers that all runes are formed from the point of a crystal, which itself is three dimensional.

Kummer's Rune Pairs

The runes in Kummer's curriculum are all specifically paired (except for the CROSS position) to show these functions. Each pair teaches the student the process and function of a rune that precedes and manifests the function (and other functions) of the next rune. Each rune pairs with a number of other runes to represent specific meanings and functions as well.

⌋ ʝ ƚ + † ‡ † ‡ † ‡

* ⌋ ʝ ƚ † ‡ † ‡ † ‡ *

Each of the two pairings has a different meaning and purpose.

Exercises:

The following exercises can be carried out over a number of weeks as you work through Kummer's curriculum.

1. Practice Kummer's 13 rune curriculum of body stathas faithfully. Practice each statha with Marby's rhythmic breathing and its galdr for ten consecutive minutes each day for 14 days each. If you practice every day

without missing any days, it will take 252 days to complete the statha exercises for all 18 runes. It is best to practice every day, but if you miss a day or several days do not count the missed days within your two week period per rune, rather when you practice again, pick up where you left off. For example, if you practice the rune FA for five days and then miss one day of practice, the next day you practice will be counted as day six of 14.

Before or after your ten minute practice, chant the corresponding rune charm from the *Ljóðatal* in *Hávamál* which you have copied into your book of rune rituals. When you have completed the practice of a rune for the two week period and have moved on to the next rune, continue practicing the runes which preceded it briefly before beginning your ten minute practice of the new rune. Do not practice the handstathas at this time except to experiment with learning their forms.

2. After one week of practicing the MAN rune, begin adding the following Armanen formulas to your practice of the IS, MAN and UR runes:

IS: Self-Knowing, I am an antenna for beams and waves of primal energy (Rune Might)

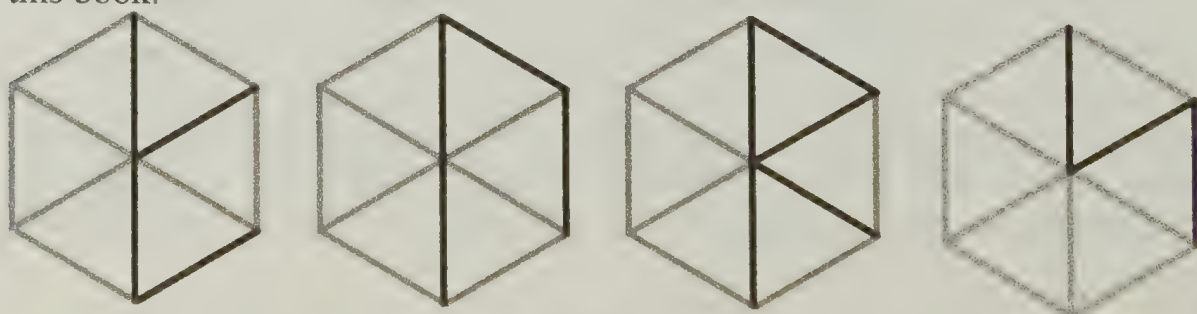
UR: Self-Knowing, I draw energy from the deepest depths, out of the spheres of the earth, out of the UR mother's womb.

MAN: Self-Knowing, I draw energy from the highest heights, from the cosmic worlds, from Heimdallr's Kingdom.

The practice of these three runes together in this order with the accompanying formulas is known as the IUM exercise.

3. After you have completed up to the UR rune in Kummer's curriculum, you are a Level 2 Runester. You can now quickly and easily access the energies of both the upper and lower worlds as needed with the IUM exercise. Practice the three runes in the order IUM, chanting the galdr one time each, and then reciting the above words which correspond to each rune. Repeat the exercise several times in one session as required to build up runic energy.

4. Study the meanings of the Armanen runes as presented in the works of Thorsson, Guido von List, Kummer, Spiesberger and Welz as presented in this book.



5. Draw 18 HAGAL runes in a light color and connect the edges of each to form the hexagon-crystal shape. On each of the 18, draw one of the runes of the Armanen Futhorkh and observe how all can be formed from the HAGAL rune. Meditate on the HAGAL rune as the World Tree and consider the implications of each of the 18 runes formed from the HAGAL rune being connected to the various worlds on the World Tree in different ways. Study the runes associated with the nine worlds as presented in the chapter on Armanen Theology above. Meditate on how your body is a microcosm of the macro-cosmic World Tree, and find the runic centers of the World Tree within your own body, in your chakras.

6. Begin exploring and visualizing the colors of the runes during your practice.

7. After completing all 13 runes of the curriculum for the full length of time, practice all the runes together one after another. This can be done quickly with one repetition of the rune galdr, or more thoroughly with five repetitions of each. Practice first with five repetitions, and later with one.

8. Once you have completed the 13 rune curriculum you will have reached a new level achievement in mastering the runic mysteries and will be a Level 3 Runester.

Practice the stathas for the remaining 5 runes in the following order:

ᛒ ᛒ ᛒ ᛒ ᛒ ᛒ

When you have completed these you are a Level 4 Runester and are ready for your Freis initiation.

Directions of the Runes in Armanen Statha

One aspect of statha that is often confusing for Armanen rune students at first is the direction the runes face. In the Armanen tradition we face north or east when practicing rune statha (unless facing the sun, moon, or other celestial body, which is required for the practice of some runes such as FA). The standard way of practicing statha form the runes as they would appear *from* the north, not from facing north. For example, the NOD rune statha has the left arm raised and the right arm lowered. If the runester is facing north practicing NOD, for other runesters behind the runester who are also facing north, the rune will look like EH instead of NOD. However, as will be discussed further in the section on Shadow Dance below, the runes

can be practiced in the opposite way (formed on the opposite side of the body) so that the runes appear in the correct orientation when viewed from the north. Kummer stated that practicing statha in this way reveals a higher mystery of the runes.

Exercise:

1. Practice all of the runes in opposite (reverse) form.

Armanen Rune Handstatha

The Armanen handstatha (mudras, gestures) involve forming the runes with one or both hands, as required. Statha must be practiced first before handstatha because it is necessary to acquire the rune energy in your body first before being able to effectively performing the handstatha of that rune. To practice the handstathas, stand facing north, heels together and toes apart so the feet make a 90 degree angle as described above. Create your protective rune circle as described in the next section. Make the forms of the runes with your hands as shown in the handstatha diagrams. As mentioned above, there are variant forms of some of the handstathas given by Spiesberger and Welz, but I prefer the forms given by Kummer. Hold your handstatha at eye level approximately eight to ten inches from your face.

As you breathe in, draw vril from either the World Tree or the Black Sun (depending on which type of Statha you are practicing: see below) into your solar plexus chakra. Upon exhaling, galdr the rune and move the vril from your solar plexus chakra to your hand either through your body, down your arm, or directly from your solar plexus. Kummer instructs the student of handstatha to galdr in a siren fashion from the “lowest tone” to the “highest,” down to the “middle tone” and then back to the “highest tone,” (see the section on rune galdr and Marby's curriculum for specific information on the tones and methods of using them for galdr).

Practice for nine or ten minutes, lowering your arm(s) to your side for a brief break every three minutes. An excellent way to mark the time is with a three minute sand timer as mentioned above. After the practice, do the IS galdr from the highest tone to the lowest tone three times, using your will and mind to circulate the vril accumulated in your hand(s) throughout your body.

Karl Hans Welz's Basic Rune Course directs the student to practice the statha and handstatha of each rune together in the same time period. However, we have found that it is more effective to practice the statha for a full two weeks before attempting the handstatha. Even better is to practice

all of the runes in statha form for at least two weeks each, then begin to practice the handstatha in a second round of the runes.

The beginning of the handstathas is a good time to move beyond World Tree Rune Statha and begin Black Sun Rune Statha. If you wish to begin Black Sun Rune Statha at this time, practice your handstathas in their corresponding Armanen rune Zodiac period. See the chart in the section on Black Sun Rune Statha below. Begin FA on December 21 and practice for the next 20 degrees of the Zodiac. Each period follows the times of the Zodiac houses and lasts for about 20 days. The length of the time period varies slightly throughout the year: the rune Zodiac time periods become a day or two longer around the summer. Within the 20 or so day time period, you will practice the rune a minimum of 14 times. The extra days of the period can be used as leeway in case there are days you are unable to practice. If you do not wish to begin Black Sun Rune Statha at this time, simply begin the practice of handstatha at a time that is appropriate for you and practice each handstatha for 14 days.

As you go through the runes again with handstathas after having completed them first with body stathas, this time in the traditional order of the Futhorkh, you will have new, deeper insights and will begin new levels of initiation into the runic mysteries.

Exercises:

1. Practice the handstatha of Freyjas ætt (FA to KA) for two weeks each. When you have completed the practice of KA in Futhorkh order, you will have completed your runic apprenticeship and may undergo your initiation as a Gasinthja (Journeyman) and a level 5 runester.
2. Practice the handstatha of Heimdallr's ætt (HAGAL to SIG) for two weeks each. When you have completed Heimdallr's ætt, you are ready for your Erilaz (TYR, "Knight of Thor") initiation and will be a Level 6 Runester.
3. Practice the handstatha of Týr's ætt (TYR to GIBOR) for two weeks each. When you complete Týr's ætt you will be ready for your Runa Fráuja (Rune Master) initiation and will be a Level 7 Runester. In order to achieve Level 7 you will also need to be able to do a rune reading (see section on Armanen Rune Divination below). Carve the full Armanen Futhorkh and an Ek ErilaR inscription into your wand, spear or some other relevant ritual item at this time.

Group Rune Rituals

Armanen statha exercises for more than one runester have been common since the earliest appearance statha in Marby's writings. Such exercises are useful because they can greatly increase the amount of vril and specific runic energies which can be generated. Therefore, group exercises can greatly increase the chances of success for a magical working. They can also help to create or solidify close personal, magical and spiritual bonds between runesters and especially between two partners in a couple. These exercises were not sexual in the time of Marby and Kummer, who would not have considered such to be an appropriate use of runes or statha. The sexual uses of rune statha are not really in keeping with the Armanen spirit and ideal and therefore are not included here. Nevertheless, the "contra-sexual" exercises are of great value. Exercises for two runesters or groups are most effective when done in male-female pairs because the two sexes act as positive and negative poles.

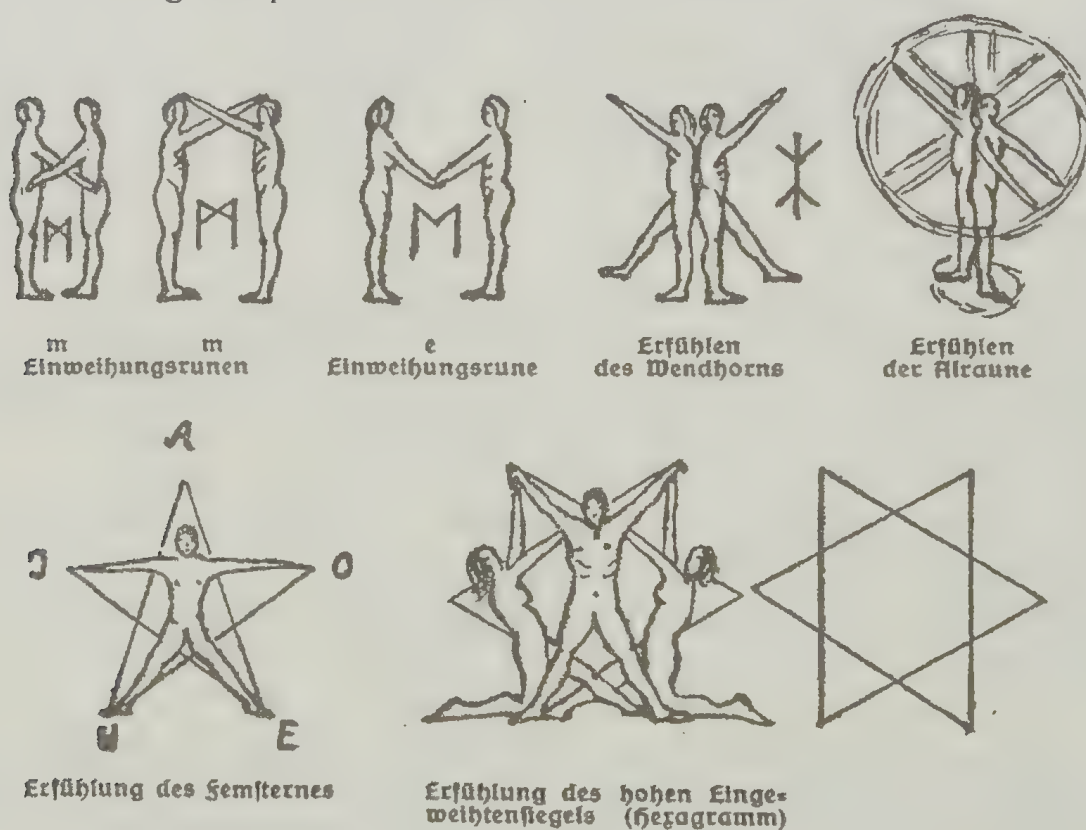


Figure 5: Exercises for more than one runester from Kummer.

Practices for two or more runesters should be undertaken according to the normal method of practicing statha within a rune circle or ritual setting (see volume three), combining rhythmic breathing, the visualization of the rune, the posture, the galdr etc. The most basic way to practice these exercises is to have two or more runesters practice their regular statha for any rune at the same time, having physical contact with one another at any

point of their bodies. More specific exercises are given by Kummer in *Heilige Runenmacht* (94-95). These are exercises for two runesters which involve two forms of the Elder Futhark MAN rune (Thorsson gives a third form of the MAN rune, that of the Younger/Armanen Futhorks) in *Rune Might* 99), the EH rune, a static form of the Younger/Armanen HAGAL rune and a dynamic form of the HAGAL rune (Thorsson gives an Elder Futhark form of the HAGAL rune exercises). Kummer also gave exercises for three runesters to form a Trifos and four runesters to form a Fyrfos. Spiesberger gave practices for two runesters (a male and female) which include a practice for using the male-female polarity with the FA and OS runes to increase Od-magnetic energy (*Runenmagie* 221), and the Gnostic Wedding, given below.

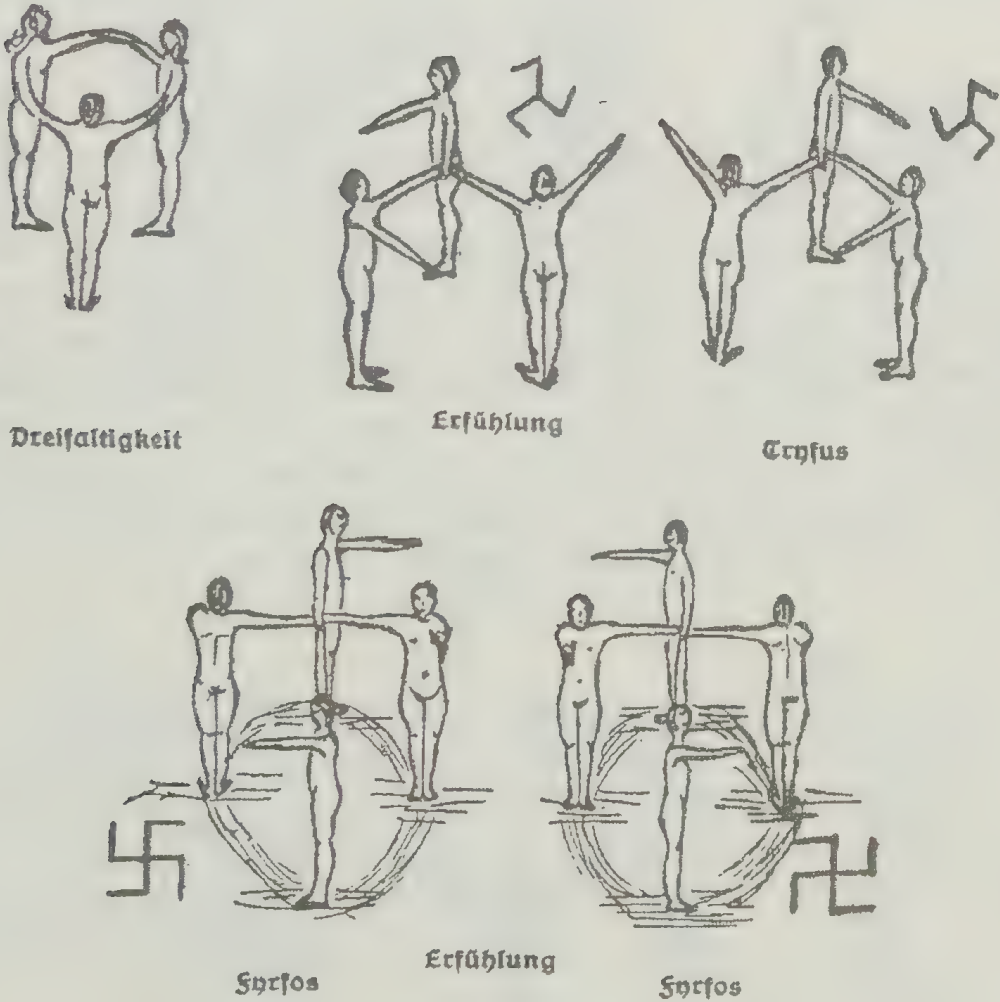


Figure 6: Exercises for more than one runester from Kummer.

Rune Dance

The next sections will focus on dynamic rune exercises. Practice of the HAGAL rune statha has already introduced this concept. Kummer gives detailed instructions for the practice of rune dance, which is used to receive exceptionally high waves of vril. Kummer wrote that the Aryan dance has no “ape-like” movements, and is free from the likes of wobbling, dangling limbs, and animalistic sensual movements. Only practice rune dance when you cannot be seen by others (unless they are fellow runesters). The following rune dances are from Kummer's *Heilige Runenmacht*, pages 97-103.

Dance 1: MAN

Begin with a few rhythmic deep breaths. With the arms raised in the MAN position, chant the MAN galdr (m-m-m-m-), and begin to move with short side steps to the left in a circle approximately five to seven meters in circumference. On subsequent rounds, decrease the circle with the twist movement from the old German spin-dance, increasing in speed as you go, but maintaining rhythm in your steps. Meditate on the sympathetic nervous system and the solar plexus. The student must empty his mind and be devoid of all thoughts. Afterward, lie down in stillness and await a message, an answer or images. A duration for the practice is not prescribed, but the rune dance should not be done more than three times in a day.

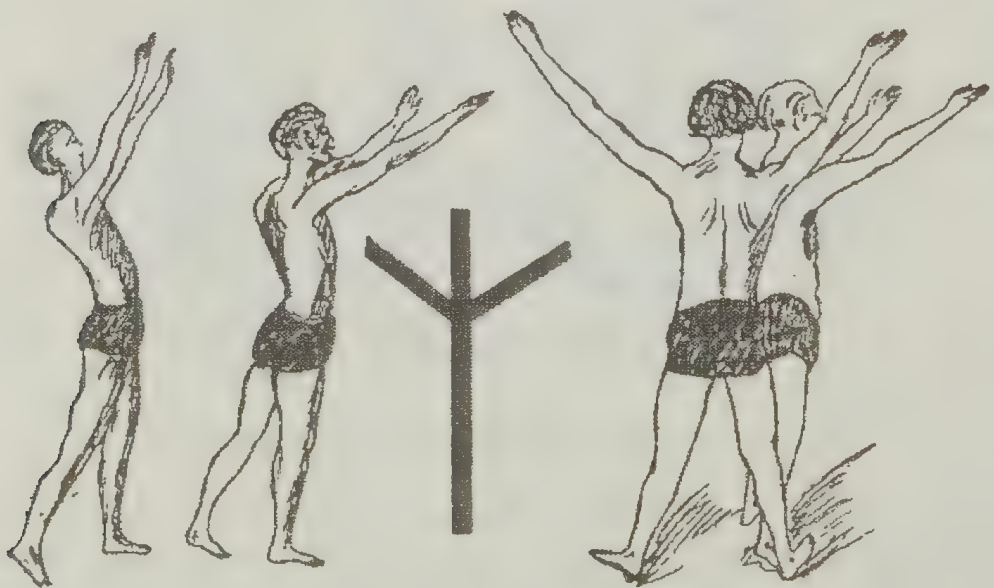


Figure 7: Rune Dance #1 from Kummer.

Dance 2: HAGAL

Take seven breaths in your rhythmic breathing pattern. With the arms out laterally and the palms pointed upward, meditate on the pineal gland, the sympathetic nervous system and the solar plexus. Turn in the circle to the right in the rolling step and void your mind of all thoughts. If thoughts creep back into the mind, return to the beginning spot, rest the arms, and practice the dance to the left. Repeat the dance 3-7 times.

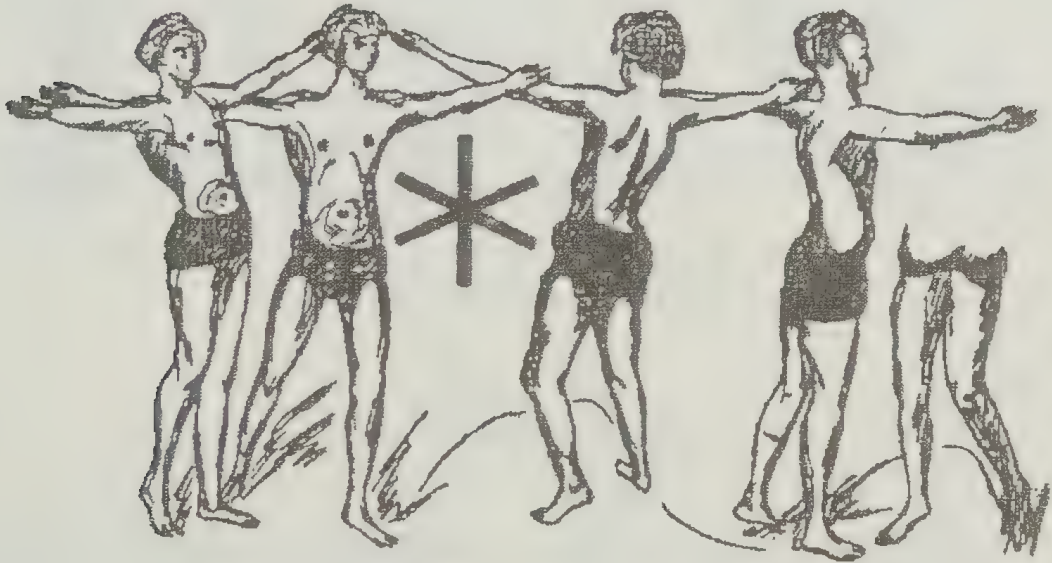


Figure 8: Rune Dance #2 from Kummer.

Dance 3: KA

After some rhythmic deep breathing, assume the KA posture and meditate on the same “occult centers” as in the previous dances. Rhythmically kick three steps to the left, one-two-three, then three to the right. Continue with the dance for as long as you can maintain the void thought state. Practice the dance seven times with a short break in between each time. Rest after the seventh dance.

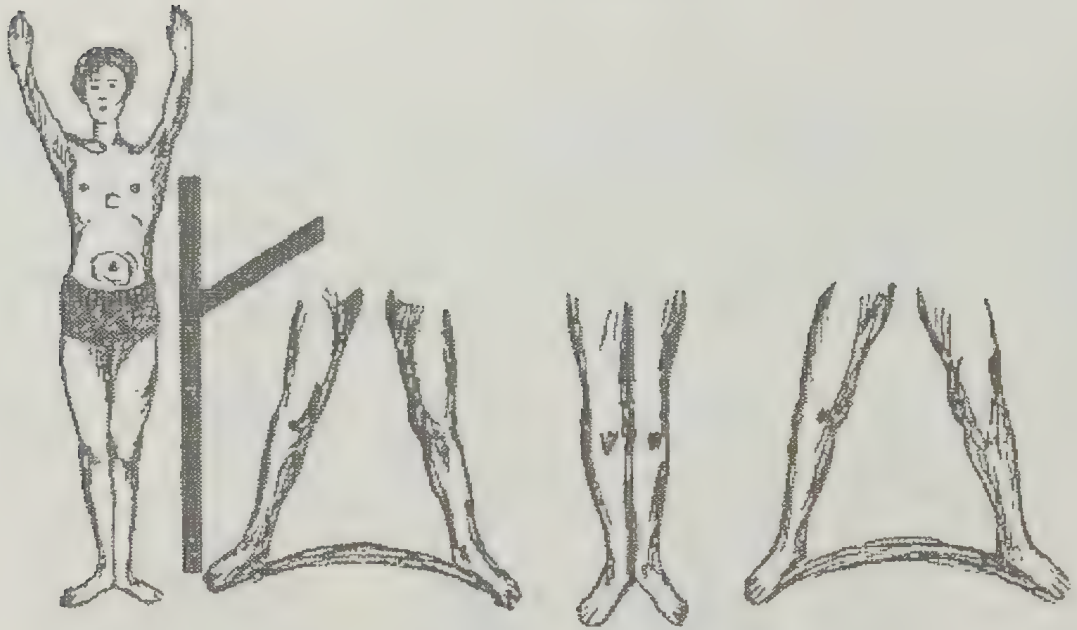


Figure 9: Rune Dance #3 from Kummer.

Dance 4: CROSS

Assume the cross position and mediate as in the previous dances. With the arms raised in the KA position, begin turning slowly in a circle on your axis (on the spot). Begin moving from the spot on which you began. The void state should be held for as long as possible. Turn faster and faster. If you are dizzy once the thoughts return, lie down with your head facing north. Do not practice this dance more than three times in a row.

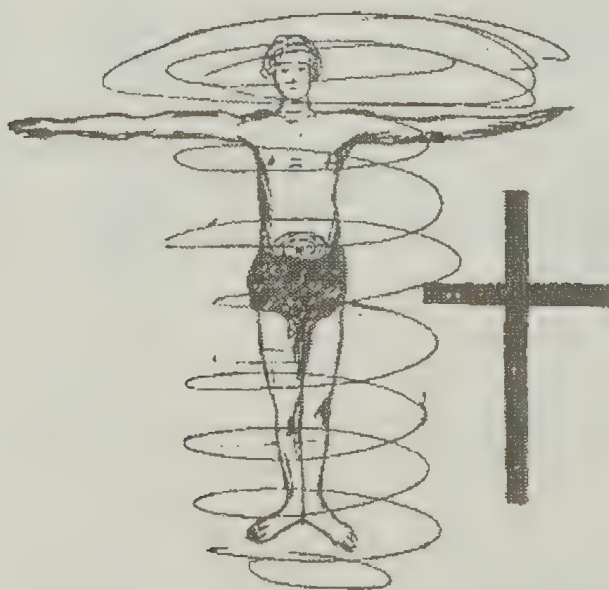


Figure 10: Rune Dance #4 from Kummer.

Dance 5: NOD, HAGAL

Begin with rhythmic breathing and meditation as in the previous dances. In the NOD posture, chant the NOD rune galdr (n-n-n-n-n-). Stand with your right foot apart while holding your face to the north, chanting the NOD galdr. Turn a half turn on your right foot and take one step further to the right to face south for seven seconds chanting the EH rune galdr (e-e-e-e-e-). Make a turn on the left foot back to the north and again chant the NOD galdr. Turn again with the left foot to the south and chant the EH galdr. Then turn on the right foot to face north again chanting the NOD galdr, and you will be back in the original position facing north in which you started. Maintain the void thought state during the exercise. Practice three times. The HAGAL rune can also be felt in this exercise, but Kummer wrote that he will not say how: the good student will figure it out on his own. Relax for ten minutes after this dance.

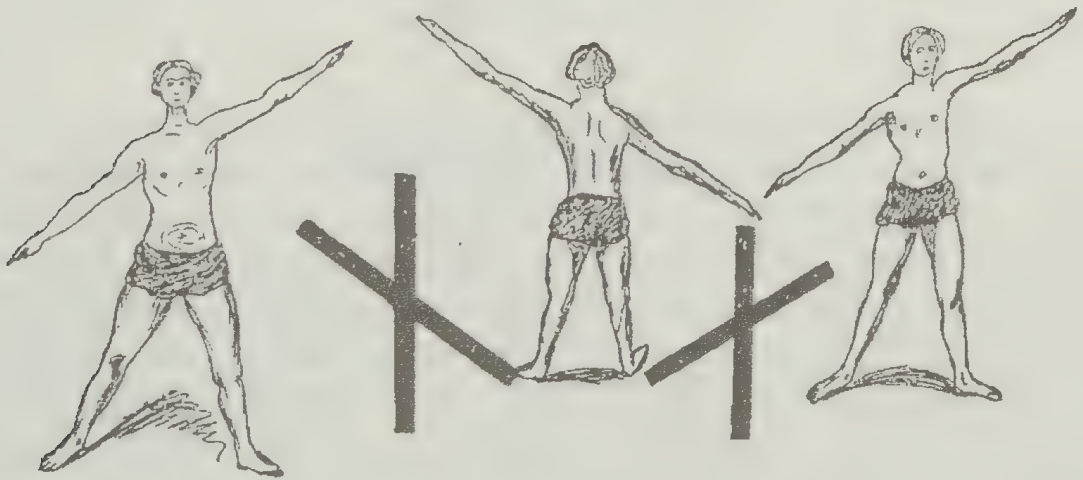


Figure 11: Rune Dance #5 from Kummer.

Dance 6: OTHIL

After rhythmic breathing as in the other dances, assume the OTHIL rune posture and meditate that in this dance your mental powers will become particularly strong, and as a result, all obstacles will be removed. Turn on the spot with the legs spread or with a rhythmic turning step while singing the OTHIL galdr (o-o-o-o-o-), and try to go around in a circle of three meters. The higher centers of power will vibrate more and more during the exercise and will increase with meditation. Afterward, in a thinking (not thought void) state, practice the dance once to the left and once to the right, then wait for insights.

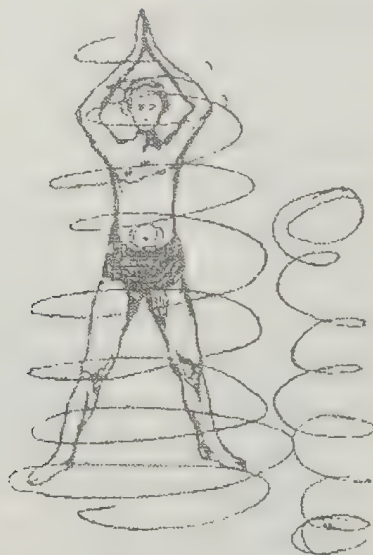


Figure 12: Rune Dance #6 from Kummer.

Dance 7: SIG

This dance consists of two phases. Begin with rhythmic breathing as in the other dances. From the IS rune posture, with the arms folded, raise the left knee up to waist height, and hold for three seconds. Then repeat with the right foot and hold for three seconds. Using this “knee step,” dance in a circle of three to seven meters in diameter chanting the SIG rune galdr (s-s-s-s-s-). When you get back to your starting point, begin the second phase of the dance. Lift the left leg, hold the knee close to the body, stretch the foot tip downwards and keep the arms restrained. Hold this position for seven seconds with tense muscles, then place the left foot one step forward to the ground and then repeat this process with the right leg, wait seven seconds, and then repeat alternately: left leg, right leg. When the right foot is lifted, chant a-a-a-a-, and while in the left is raise chant si-i-i-i-i-g. It is not necessary to maintain the seven second hold period with each repetition, but you should do this dance galdring with your rhythmic breathing. It is recommended to sing in different pitches. As you continue to alternate the left and right knee, slowly move around the circle toward the center. Once there, kneel on the ground with the left knee forward, looking towards the north, and chant so-o-o-o-o-l, and then su-u-u-u-l. After this, introduce the void thought state. Kummer claimed that the student will be very satisfied with the results of this dance.

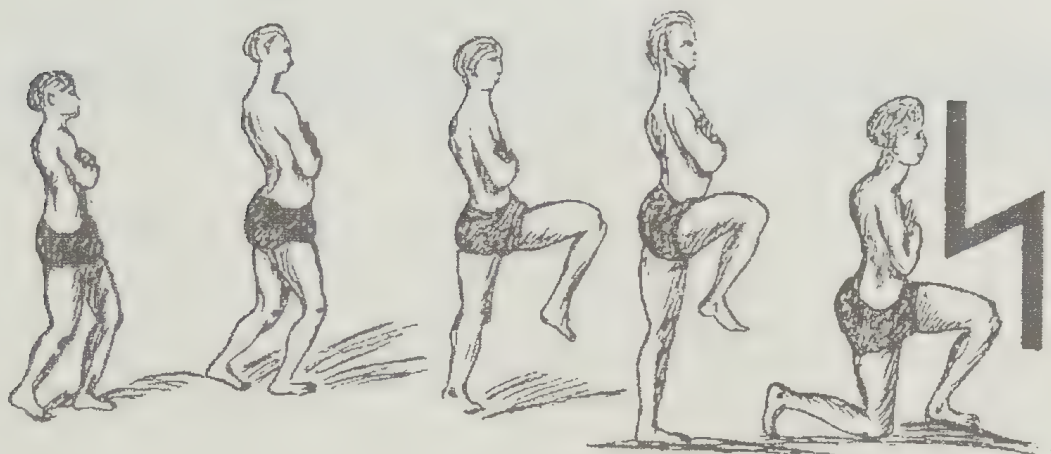


Figure 13: Rune Dance #7 from Kummer.

Exercise:

1. Practice all seven of Kummer's rune dances, making sure not to practice any dance more times a day than what is specified in the instructions for each dance.

Shadow Dance

Kummer taught that all rune statha and dance can be done in the sunlight and moonlight in such a way that shadows of the runes are formed on the ground (*Heilige Runenmacht* 103-14). He suggests to try to read and interpret the runes formed in shadows. The diagram in *Heilige Runenmacht* for shadow dance shows a runester making shadow forms for all the runes of the high holy Armanen name of God, ARAHARI. In order to form the shadow runes, the rune stathas must be done backwards (where the left arm and leg were used, the right arm and leg must be used and vice versa). Kummer stated that practicing the runes in reverse like this reveals a higher mystery about the runes, as does placing runes so they can be read first from left to right, and then from right to left.

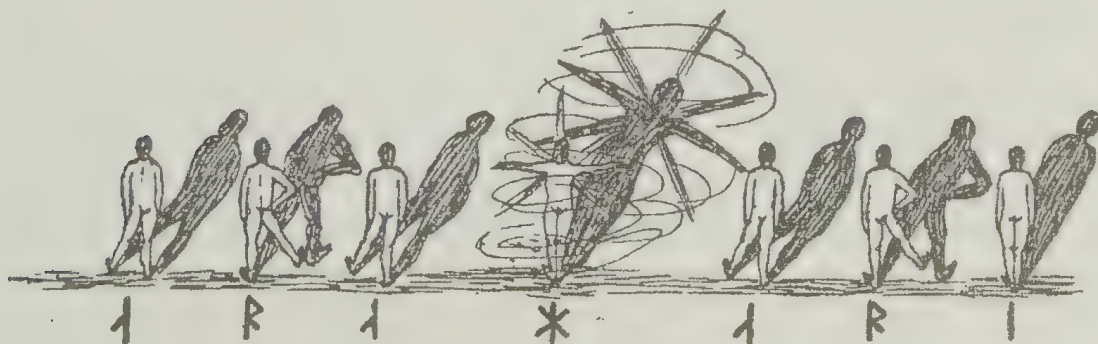


Figure 14: Shadow Dance from Kummer.

Exercise:

1. Practice shadow dance, forming the runes for ARAHARI in shadows of sunlight or moonlight.

Chapter 3: Marby's Rune Exercises

Marby taught an eight step curriculum of rune galdr that involves using the IS rune with different pitch variations, which is included earlier in this book as the essential first step of my curriculum presented here (see above). Beyond this, Marby taught a series of rune exercises which involve galdr, body postures and thought exercises.

Marby's rune exercises differ substantially from Kummer's, which have become standard in the Armanen tradition and other systems derived from Kummer's which make use of rune postures such as the Rune Gild. Marby gives 14 rune exercises which are based not on the Armanen Futhorkh, but rather on the Anglo-Frisian Futhark. The postures bear much less resemblance to the runes they represent than in Kummer's system. Nevertheless, Marby gives much valuable information concerning the details of rune exercises which apply in the Armanen rune practices beyond Marby's system, but which are not given elsewhere. Many of those details will be given here. Worthy of note in this regard is that even though Kummer's rune practice is very different from Marby's, Kummer did not see the two systems as being antithetical to one another. Rather, in *Heilige Runenmacht*, Kummer recommended the words of Marby to his readers and students.

Marby's "Hall Sounds" and Rune Singing

Marby's system of rune galdr includes no consonants. Rather, Marby makes use of the primary five vowels, plus an additional nine variations of the primary vowels which occur in the German language. Therefore, in order to practice Marby's rune exercises correctly, one must first be familiar with the vowel variations which occur in German. Some of these variations can be difficult for an English speaker to distinguish, and even more difficult to pronounce. However, with careful listening and practice, it is of course possible to pronounce them. The vowels runes used in Marby's system and their pronunciation in German is as follows:

i as in Dina, Igel.
J as in Innung, Inbrunst.
ü as in übermutig, übel.
Ü as in glücklich, luften.
u as in du, Mut.
U as in Mutter, Luther.
o as in roden, rot.
O as in ost Otter.
ö as in öde, lösen.
Ö as in öffentlich, Lössel.
e as in Lehm, Sehne.
E as in Elch, Geld.
a as in adelig, aber.
A as in Allpen, also.

Marby's Philosophy of the Hall Sounds

The Hall Sounds are a set of 14 vowel sounds, some of which differ from one another only slightly, and which represent different sizes of space. The 14 vowel sounds cover the gradation between vowel sounds much more thoroughly throughout the sound spectrum than is found with the five basic vowel sounds alone. The width of the mouth cavity is ultimately the only indication of these sounds. The differences of space sizes in the world is represented by the different sizes and shapes of the lips when the different types of sounds are pronounced. As the sizes occur in practice on the small scale of the mouth, so they also occur practically in the different sizes of external space.

Marby explained the Hall Sounds in relationship to objects and spaces with different natures. He wrote that there is a relationship between

the size of an object, which must occupy a specific area of space, and its sound, or its “Hall.” The size of an item and the size of space it occupies, as well as the hardness of any substance, determines the type of sound that it makes. For example, a soft item such as a pillow makes a much softer sound than does a hard item such as a rock. But a large rock will make a louder sound than a small rock. All of these different types of sounds exist somewhere within the spectrum of the 14 Hall Sounds with their volume and tone variations. Any given object will respond differently when different Hall Sounds are projected onto them with the voice. The air around different objects can also be heard: with large objects there is more air, while with smaller objects there is less air.

The different spaces or spheres of the different Hall Sounds are “permeated by the glowing shadows of the human electrical energy.” The sounds of the smallest sphere, most compressed and closest to the body, are the i and J sounds. The smallest sounds have the most high end or treble, while the largest sounds, such as A, have the most low end or bass. From experience Marby determined that the human body vibrates most strongly with the i and J sounds. The zone or space directly around the body oscillates with the i and J sounds. Then, the zones of space surrounding the body, like spherical hollow shells, follow in succession with the sounds ü, Ü, u, U, o, O, ö, Ö, e, E, a and A. This is demonstrated in the diagram “The Man and the Surrounding Dynamic Hall-Space Spheres.”

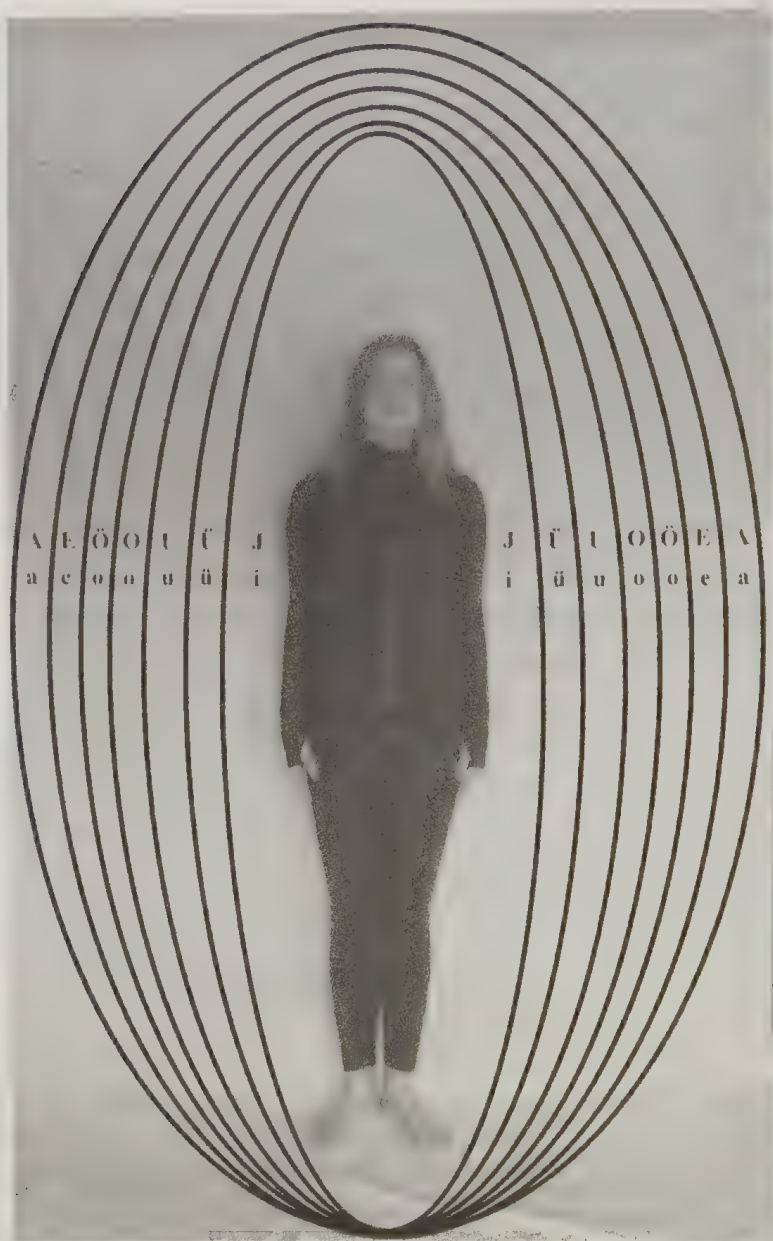


Figure 15: Marby's Vocalic Bands.

These Hall Space spheres are at the same time electric fields, and are only approximated by the diagram. For example, the A sphere, which is outermost, exists very far around the human body out in the environment and extending out into universe. However, depending on the position and extension of the limbs, “we can grasp and influence the different dynamic spheres surrounding our bodies.” The fact that when we continue to grasp these spheres by making the corresponding Hall Sound loudly and in an electrifying way, “explains the clear and certain effect of this important, far-reaching effect on natural conditions.” Each Hall-Space sphere has its own unique characteristics. Marby developed the rune gymnastics using this scientific and experiential method in order to counteract what he saw as vague and ineffective interpretations and uses of runes which were current in his time.

Marby describes J and i as the sounds of the ego, the clear self-consciousness. Marby's philosophy on these matters is paraphrased here as

follows. All I-conscious beings in the world must go through the human development stage, from rebirth to rebirth. It is only when the consciousness of the ego has been fully achieved that the human being can become free from the series of physical rebirths, which takes place in the order of the sounds: i, J, ü, Ü, u, U, o, O, ö, Ö, e, E, a and A. All-I-conscious beings gradually take part in the development of the world and of the living beings in all states of the world. He is "the Man," the Cosmic Man, the I-conscious inhabitant and ruler of all worlds and states of being. He is the clear consciousness, the intelligence of the universe. These individuals are the community of true people.

Our I-conscious ancestors who are now freed from the compulsion of physical rebirth, who now form the clear consciousness of the world, turn their will into the play of the forces of the world. The belief in the activity of the ancestors and the worship of the ancestors is thus the noblest faith, the noblest form of worship. If we want to call our ancestors "gods," we can do so. They are the Good Ones who are effective for our development beyond the physical state.

However, abandoned is the man who worships the ancestors of other peoples and races as "his" "gods" and puts his destiny in their hands. When we do our duty to honor, elevate, and love our ancestors and ourselves, we will do the right thing for the world. In the development of the I-consciousness, this is important. The "gods" of other races want to deny and prevent this "I" development. The runic gymnastics are our "water of life." They lead us again to the right attitude, to the I-consciousness, because the i-Rune is the rune of the I-consciousness that also awakens the racial-I, which is why this rune is the first rune to be practiced.

Capitalized Hall Sounds vs. Lower Case Hall Sounds

In Marby's system, there are two groups of vowels which are doubles of one another. The first group is given in capitals, and the second is given in lower case. An explanation of the difference between the two as Marby defined it is given here.

The diagram of Hall Sounds indicates the order of the space size in the "hall" of the mouth cavity, as well as the stages of consolidation of the world-material which is represented in the oral cavity. The tone accompanying the sound corresponds to the property of these compositional states. The sequence according to the space size is as follows: A, E, Ö, O, U, Ü, J. The capitalized vowels represent the "hollow" form of the sound. The capital vowels cause space to become polarized, while the lower case values are the sounds of the polarized space. W and j represent further polarizations of these two sounds within polarized space. With the capital vowels,

“direction will be the essence, the art.” The tension of the muscles in the organs of speech transmit an electric charge to the sound, which extends far beyond the sound. The further the vocal cords are strained, the further the sound is polarized. All capitalized vowels are polarizing sounds. In addition, they represent the largest extent of space.

The lower case vowels represent the sounds of polarized space: sounds of the spaces filled with electrical (movement, current, material) values, and their relative magnitudes. The sequence according to the space size and the spelling is as follows: a, e, ö, o, u, ü, i. Polarization in the lower case values creates, or is created by the presence of reverb, breathing, blowing or hissing sounds. The polarized space size "u" becomes further amplified and polarized unto w. The polarized space size "i" becomes further amplified and polarized into j. The lower case vowels are connected to mass, material and physical appearance. All polarized sounds can also become depolarized.

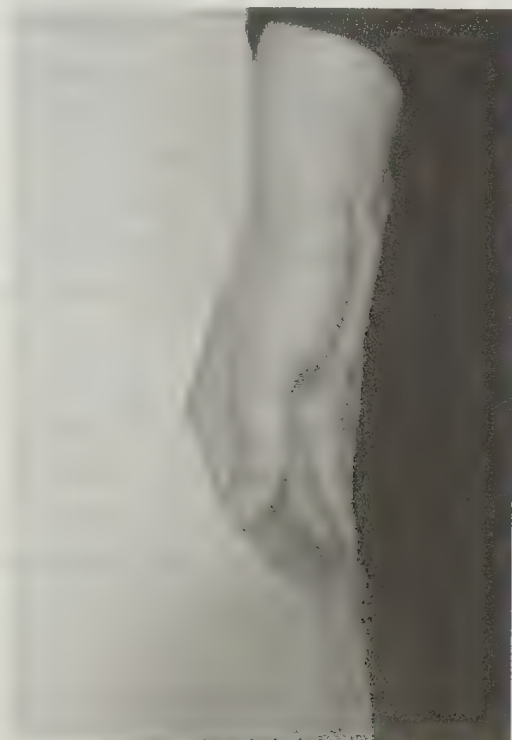
The upper case and lower case values have a systematic relationship to one another, which can be seen in Marby's diagram of vocalic bands above. There, the vowels occur in a specific order in relation to the body. Each vowel set represents a specific cosmic vibration, and each has its own natural distance away from the body center. Marby makes use of the idea of microcosm and macrocosm to explain that these vibrations exist micro-cosmically in the mouth when one makes these different vowel sounds, and that they also exist macrocosmically in the universe, as each vowel represents a different vibration which corresponds to a different size of space outside the body. For example, the sound of the I-rune sound is very close to the body, while the A sound vibrates far out in the distant cosmos. Note that the resonance of the Hall-Sounds is never based on imagination. The success of the rune exercises is based on the secure ground of verifiable facts.

Exercises:

1. Learn the German pronunciation for each of the 14 Hall Sounds as given in the words in the pronunciation guide above.
2. Write out and memorize the runic forms which correspond to each of the 14 Hall Sounds.
3. Galdr each of the 14 Hall Sounds using the different galdring methods from Marby's eight step curriculum given above.

Marby's Rune Gymnastics

To practice Marby's rune gymnastics, the student is to assume the posture and chant the corresponding vowel sound of the rune being practiced. The method of chanting for all the vowel runes is the same as is given above in Marby's eight step curriculum for the IS rune. The basic position for standing rune exercises is given as follows:



Head up, chin slightly drawn out, eyes straight, shoulders high and free (without coercion), chest out, (shoulders slightly backward), body contracted, small of the back hollowed, knees slightly bent and equal to one another, heels together, feet at an angle (when standing), elbows slightly angled, the hands with the little fingers on the sides of the thigh with the fingers stretched out, and the hands open at the front, shell-shaped. The whole body leans slightly forward on the toes. This basic military position is at the same time the basic rune position. It is also the body configuration for the IS-shaping exercise of the I-Rune. This basic position is also used for the most part with the J variation of the IS rune.

One of the unique aspects of Marby's rune gymnastics is that each rune can be practiced standing, sitting or lying down. Some exercises can also be practiced while walking. The postures for each position vary slightly. Some runes also have variant postures, for example the YR rune has two versions of its sitting posture, and can also be practiced on the knees. The standing position is considered ideal. Marby explains that when it is not possible to practice in the standing position, one can practice in the sitting position. If the practitioner is ill, it is possible to practice the posture in the lying down position until one has healed enough to practice in the standing position.

The practitioner of Marby's rune exercises must align the body to the cardinal directions in different ways, depending on the exercise. For standing or sitting rune exercises, facing north or east is best. Most exercises are to be done facing north. Facing south and west are less effective but can sometimes be done to achieve specific purposes. Marby mentions that the primary significance of the northern direction is that of the magnetic field of the earth in relation to the body. Therefore, rune practices are to be done in alignment with magnetic north, not polar north, which is to the left of

magnetic north. When laying down, rune exercises should be done with the head facing north, feet facing south. When one is doing exercises which require a parallel alignment to the currents of the ecliptic, the head should face west and the feet should face east.

The best time of year for rune exercises is in the Spring, when the annual life force of *vril* is strongest on the earth, and when the prospect for development is therefore the strongest. The best time of day to practice runes is in the morning, from one hour before sunrise until around 10 AM, when “the magnetic streams pulsate most strongly in nature.” In the autumn (from mid-September to around December 6) there are a few conditions which are favorable to the success of rune exercises, however this time is still not as favorable as Spring. As the evening time corresponds to the autumn, from 5:00 PM to Midnight there are also favorable environmental conditions for successful rune practice: a “rich magnetic atmosphere.” However the environmental conditions of morning are still to be preferred for rune practices.

Though some times of year and some times of day are superior for rune practices, Marby stressed that it is important to do rune practices at all times and on a daily basis. “The environmental radiation we receive during the exercises are our 'daily bread.'” These rays and waves are to be renewed daily: we are supposed to recharge ourselves for our spiritual and physical well-being, and to be able to promote a good support for life and further development.

Marby claimed that the exact duration of the rune exercise time cannot be defined. Ten minutes is a minimum, but extending the exercises to an hour or more does not do any harm. Elsewhere Marby recommends a practice time of half an hour to an hour per day. The exercise time will be different for different people in different circumstances. Some desired results require longer exercise times.

People of any age can practice runes. Daily rune practice increases the prospect of good development for children, but they must observe the high and serious nature of the runes. Likewise, old age is not prohibitive of rune practice, but rather the practice can reduce or eliminate many of the physical and mental complaints of old age.

Rune practice is best done under the open sky in a forest, an open field or in some place of solitude. Make sure to only do rune practice out of the sight of others, unless it is fellow rune practitioners. A “path between a garden,” a quiet spot at least a hundred yards from a railroad embankment can also be a good place for rune practice. If it is not possible to reach the open ground, rune practice can be done on a balcony. Do not practice runes when standing in water (even puddles), while bathing, or in the rain. Do not practice outdoors if the weather is bad (rain, cold wind, snow, etc). Do not practice runes under electrical wires, near water pipes or near a Christian or Jewish cemetery. When it isn't possible to practice outside with favorable

weather conditions, practice inside, ideally with a window open, unless having a window open makes it cold in the room.

It is best to do rune practice naked. A short cold bath just prior to practice will increase the benefit of practicing naked, but it is important to warm up again after the bath. If it isn't possible or practical to practice naked, wearing a loose-fitting robe or cloak is best. Any restrictive clothing or straps should be loosened before practicing.

When practicing the rune exercises, hold the body posture of the rune for the duration of the singing of the Hall Sound. The electrifying vibrations of the rune energies are only manifested in different parts of the body and aura when we hold the body still, then they can often be felt after only a few minutes.

Do not practice rune exercises laying down outdoors when it is cold, when the earth, grass or rock is cold or moist, or the earth is marshy, as this can be dangerous to your health. The more you become energized by rune practices, the greater the chance of experiencing health-damaging effects from practicing in the cold because the vital force will drain into the earth. It is not desirable to divert the life force into the earth unintentionally. The feeling of cold must not arise during rune practices and one should not be cold afterwards. If the room is not warm enough, put on more clothes in a way that the clothing does not become restrictive.

When indoors, do not practice runes sitting or lying on the bare floor. Rather, place one or two thick carpets or blankets under you. Practicing runes in bed is good but this should only be done in your own bed.

Keep a diary. After each rune practice, write down important ideas and thoughts which come to mind which would otherwise be forgotten. Record your successes.

Marby states that we are obliged to share our knowledge of rune practices with others (Marby specifically refers to those within one's "national community") if we think that it can help them. Show and teach others how you have achieved your own success.

Runengymnastik von Friedrich Bernhard Marby, Bd. 1-8
– Anhang zu den Hörbüchern –

Seite 2

Hall-Laut i, I

Das kleine „i“ wie Dina, Igel usw. – Das große I wie Innung, Inbrunst usw.



Die is-Rune
(die ICH-Rune)



Eine Körperform im Sitzen



Eine Körperform im Stand



Liegend, Seitenansicht



Liegend, Draufsicht

Hall-Laut J



Die is-Rune
(die ICH-Rune)



1. und 2. Körperform im Stand



Das mütterliche Erbgut
begünstigende Stellung



Figure 16: Marby's I and J rune exercises.

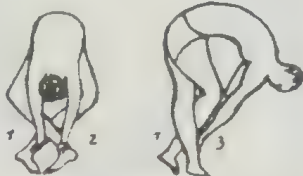
Hall-Laut ü (langes ü = übermütig, übel usw.)



Die yr (ü-, y-)Rune



Eine Körperform im Sitzen



Eine Körperform im Stand



Erdsitz, Seitenansicht



Erdsitz, Seitenansicht

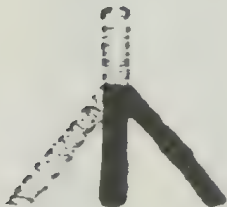


In Knie- und Handstütze, Seitenansicht



Liegend, Seitenansicht

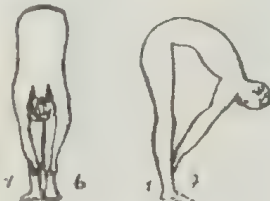
Hall-Laut Ü (kurzes Ü = glücklich, lüften usw.)



Die yr (ü-, y-)Rune



Eine Körperform im Sitzen



Eine Körperform im Stand



(Yr=Mann)
In Knie- und Handstütze, Seitenansicht



Liegend, Seitenansicht

Figure 17: Marby's ü and Ü rune exercises.

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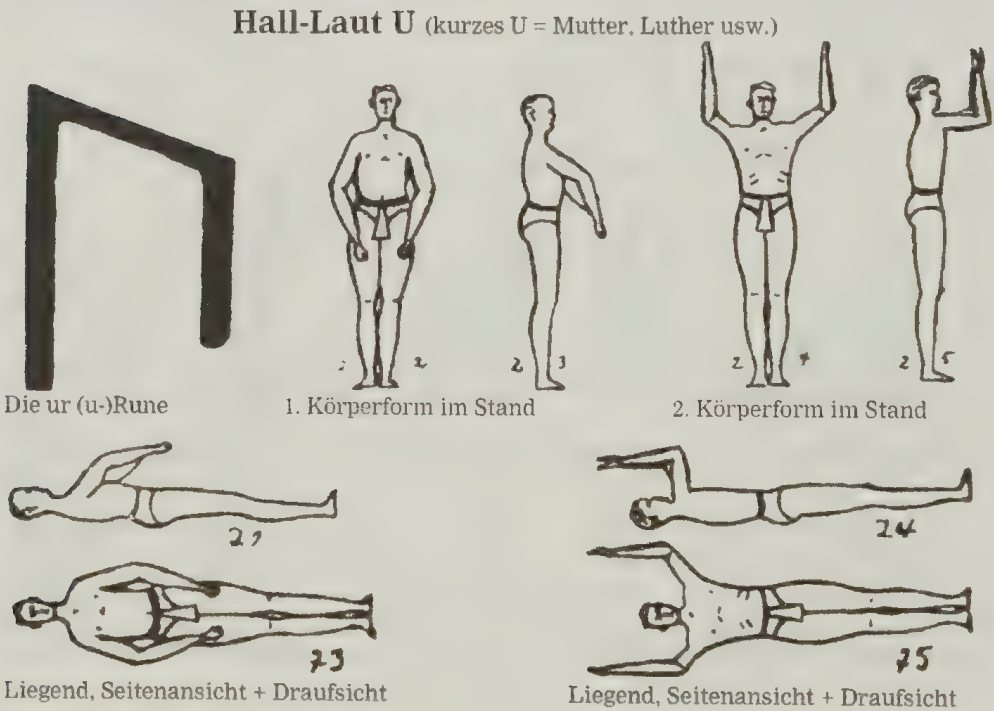


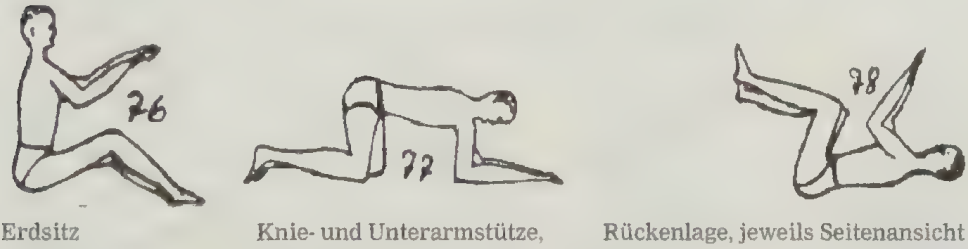
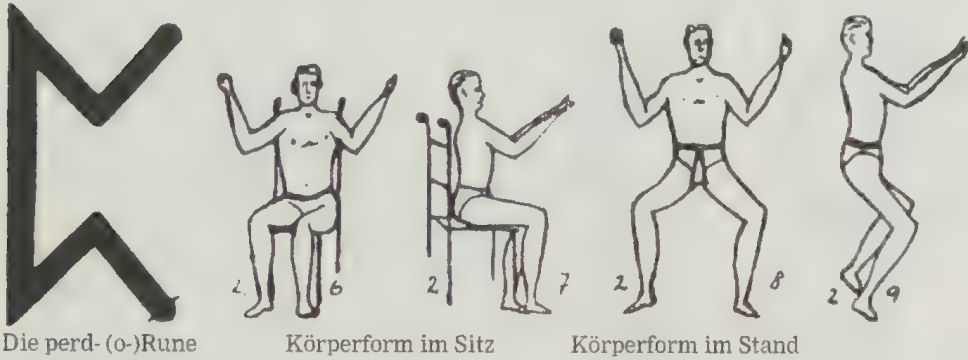
Figure 18: Marby's u and U rune exercises.

Runengymnastik von Friedrich Bernhard Marby, Bd. 1-8

- Anhang zu den Hörbüchern -

Seite 7

Hall-Laut o (langes o = roden, rot usw.)



Hall-Laut O (kurzes O = oft, Otter usw.)

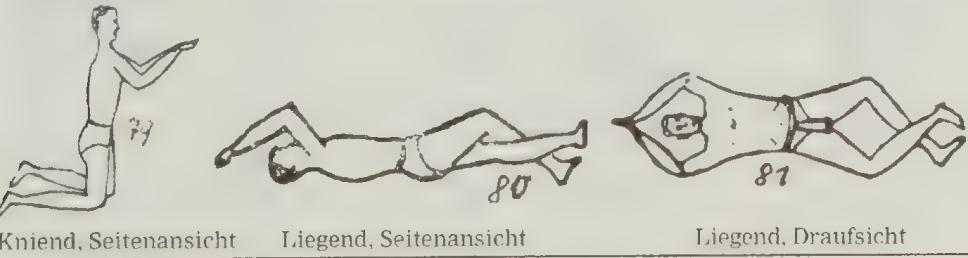
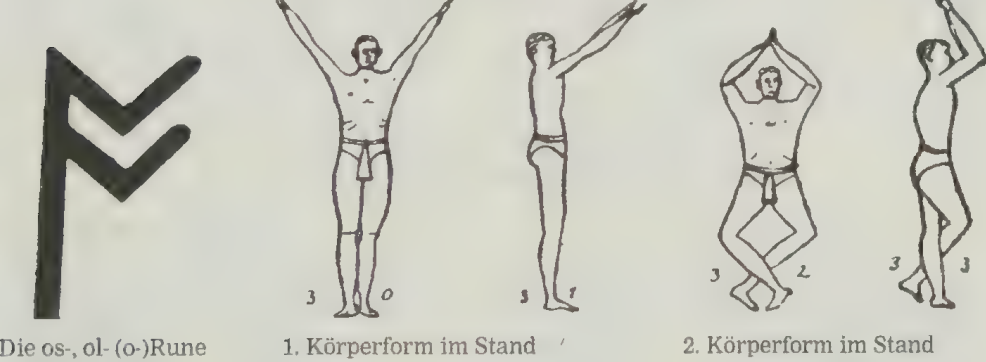
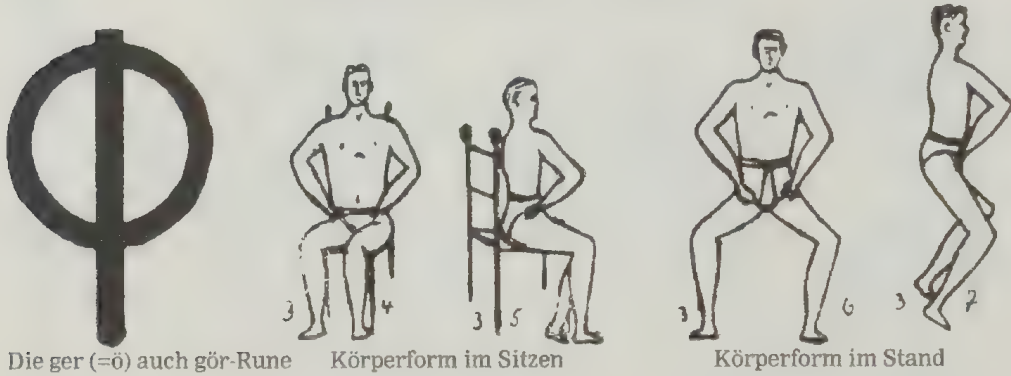


Figure 19: Marby's o and O rune exercises.

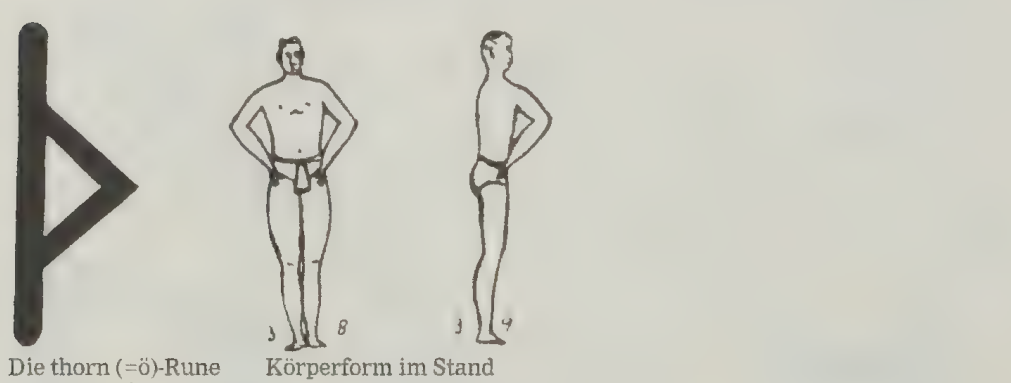
Runengymnastik von Friedrich Bernhard Marby, Bd. 1-8
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Seite 8

Hall-Laut ö (langes ö = Öfen usw.)



Hall-Laut Ö (kurzes ö = öffnen usw.)



Hall-Laut e (langes o = eben usw.)

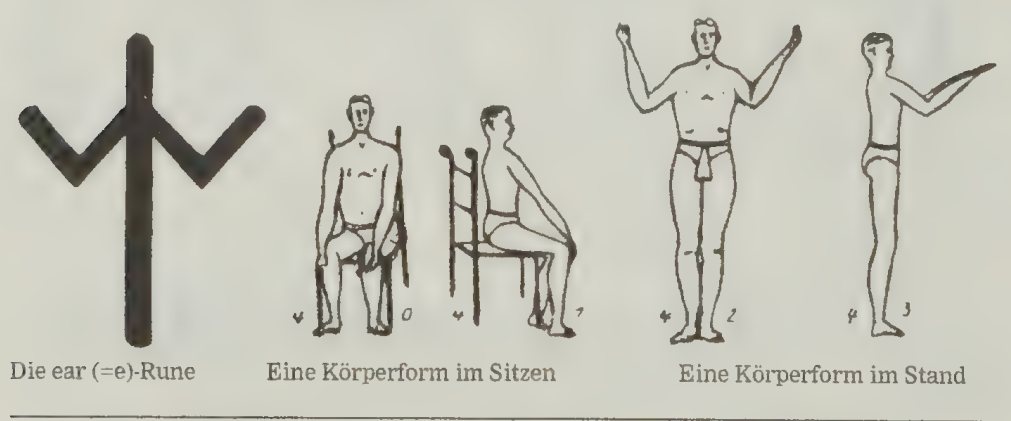


Figure 20: Marby's ö and Ö rune exercises.

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– Anhang zu den Hörbüchern –
Hall-Laut E (kurzes e = Echo usw.)

Seite 9

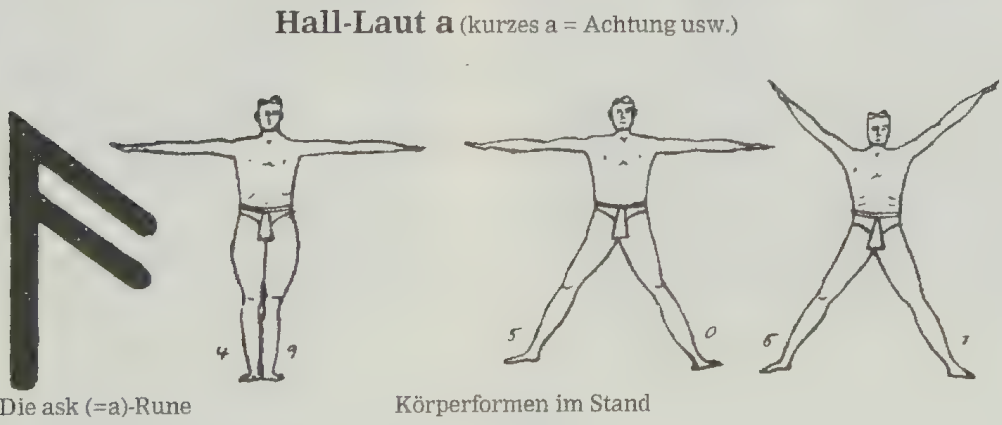
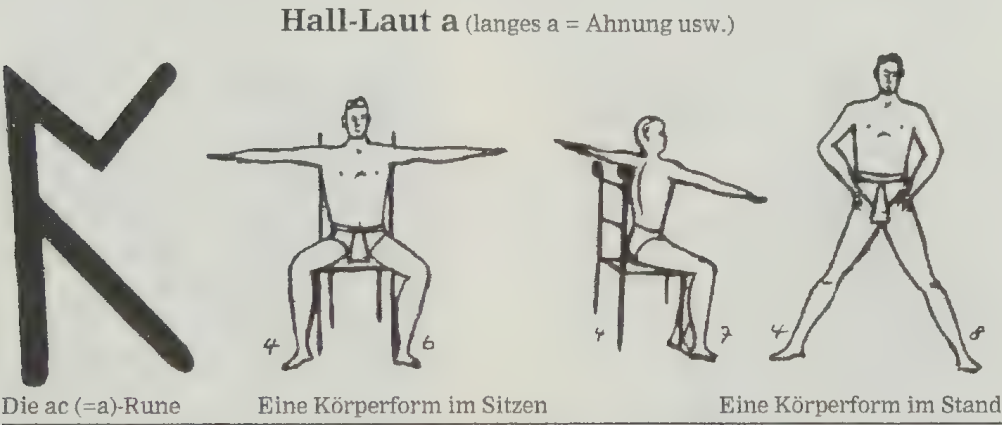


Figure 21: Marby's E, a and A rune exercises.

Hand Positions for Rune Gymnastics

Marby gives specific positions for the hands and feet for rune practices. The palms of the hands are the counter-poles of the arches of the feet. The direction and position of these two-pole surfaces will produce different effects. The currents which are polarized by the hands and feet can be directed inward or outward and in different directions. However, the hands and feet are not capable of moving in the same ways. For example, when the hands are raised as in Marby's IS rune posture, the hands cannot be moved into a horizontal position in the way that the feet can.

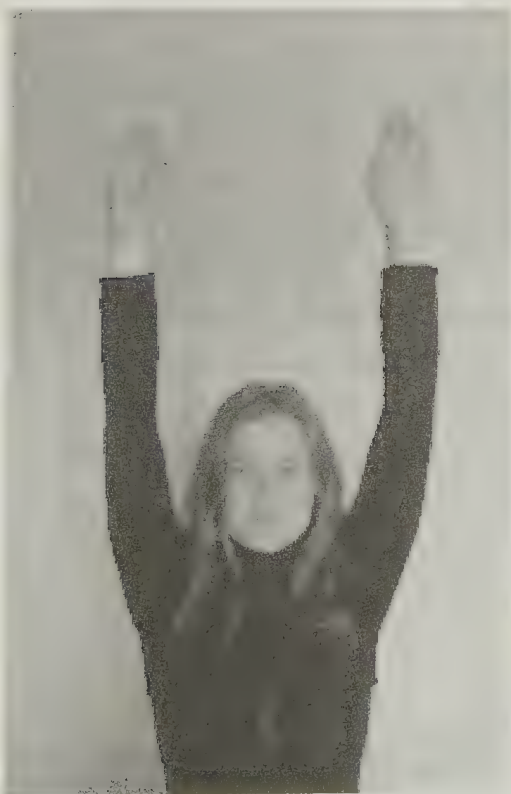
When practicing the IS rune position with both arms raised, the palms can be held facing forward, or they can be held facing one another. However, the basic positions for the hands are:



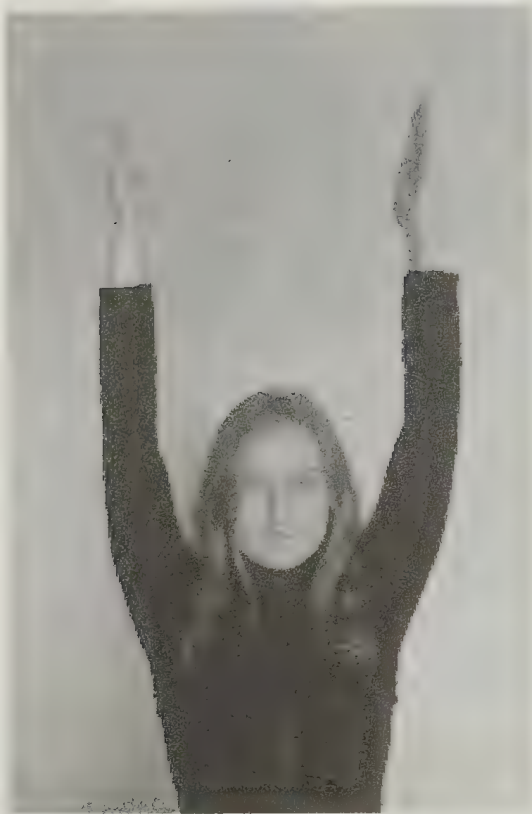
1. The root of the hand faces to the front and the palm is tilted backwards with the fingertips pointing to the back: the hand position is almost horizontal. The hands are placed against one another. The corresponding foot position is: feet together with the tips of the toes straight.



2. Like the first position, the root of the hand faces to the front and the palm of the hand is tilted backwards, but the fingertips point backwards laterally instead of horizontally. The hands are not held together. The corresponding foot position is: the feet are held with the heels together and the toes apart so that the feet form a 90 degree angle.



3. The hands are held vertically with the hand position facing forwards. The hands are therefore stretched up. The corresponding foot position is: feet together with the tips of the toes straight out, standing on tiptoe as much as possible.



4. The hands are held vertically with the hand position inwards. The palms face each other. The hands are upright (pointed upwards). The corresponding foot position is: feet together with the tips of the toes straight out, standing on tiptoe as much as possible.

The J Rune Exercise

Marby describes all of his exercises as “equal” (in other words not different on one side of the body than on the other), except the J exercise. The J exercise can be practiced with either the right arm or the left arm raised. When the left arm is raised, it “is an exercise for the clarification and strengthening of the motherly inheritance;” when the right arm is raised, it is a clarification and strengthening of the fatherly inheritance. Marby composed a “rune song” in 1925 called *Sonne Golthiade*, which he designated as the song “for the i and J rune exercises.” He gives both lyrics and musical notation for the song.

The Sun Song for the I and J Rune Exercises

Sonne golthiade, Sonne flamm' empor,
Eil' auf ewigem Pfade durch des Himmels Tor,
Weit im Weltendome hallt Dein gold'ner Klang,
Und im ew'gen Strome meines Liedes Klang.

Sonne golthiade, weg ins Weltenall
Du im gold'nen Rade, Welten-Ritual;
Gottes Runen klingen mir aus meinem Mund,
Wollen in mir singen, werden in mir Kund.

Hoch in meine Hand atme ich dich ein,
Und zum Herzen wende ich dein ganzes Sein;
Hell in mir ergluhet Gottes gold'ne Tor;
Sonne golthiade hebe mich empor.

English Translation:

Sun golthiade, sun blaze up,
hurry in eternal paths through the heavenly gate,
far in the world your golden sound echoes,
and in the eternal stream the sound of my song.

Sun golthiade, away into the world
you go in the golden cycle, the world-ritual;
God's runes sound from my mouth,
wishing to sing in me, they will become known in me.

High in my hand I breathe you,
and to the heart I turn your whole being;
brightly in me glows God's golden gate;
sun golthiade, lift me up.

Marby's Rune Thought Exercises

Marby prescribes “thought exercises” which are to accompany the practice of rune postures, Hall Sounds and tone practices. These can be read as affirmations prior to or during a session of rune practice, or the general idea of these statements can simply be held in the mind while practicing the runes exercises.

“I will that I consciously connect heaven and earth, I am an antenna for rays and waves of primal power, which further evoke and amplify the I-consciousness within me!”

“I will that I experience everything I-consciously, all that I consciously do in the future, I want to be self-aware of myself!”

“Then I gather the power from the deepest depths of the earth, from the sphere of the earth, and from the highest height, from the sphere of cosmic space, the two springs of the physical and the spiritual, by setting myself in the direction of both sources, reaching and stretching, and guiding the currents of these fields of power through me!”

“As the Holy Scripture, the Holy Word, and the Holy Law are in effect, I form with my body the I-Rune, I speak the totality of the sound 'i,' and thus bring my body to its rhythmic vibrations, and to a vibration number corresponding to a particular cosmic ray, the ray of the I-Rune, and the wave that now passes through my body, transforms the I-consciousness of the universe into my own I-consciousness!”

“My body is now the antenna of the holiest I-Consciousness-ray, which flows from the worlds of millions of light-years of space through me to the center of the earth!”

“I arrange all over, under and beside me, flowing streams, also of the finest kind, parallel to my body, so that these currents calm and strengthen me, and make me enterprising!”

“Something in my body blooms. By itself, it always wants to adjust itself to the holy direction of the I-Rune. The upright man is the I-Rune; I am the I-Rune. The direction from the top downwards is native to me, in the shape of flesh and blood!”

“As a living I-pillar, I stretch myself between the earth and the sky, I hold to earth and heaven.”

“The flood of earthly and heavenly currents unites in and around my body. I am in the middle between heaven and earth, between earth and heaven. I am a bridge between heaven and earth, between earth and heaven.”

“I will amplify and refine the life and consciousness of the currents of heaven and earth in my body and in my aura.”

“Further, I will that my I-consciousness increases!”

"I invite the inheritance of my mother, handed down to me from the line of my ancestors, from the sea of force of heaven and earth. Likewise, I invite the inheritance of my father, given to me, from the forces of heaven and earth."

"I will that the mutual, joined heritage becomes alive and powerful, and that the promising heritage is strong."

"I will that the the life force given to me by both parents multiplies and to ensures constant health and freshness!"

"I will that the sentiment given by both parents becomes refined."

"I will that the difference in discernment and thought conveyed by both parents is extinguished within me."

Exercises:

1. Practice the standing forms of all 14 of Marby's statha exercises while galdring their corresponding Hall Sounds. Be sure to correctly practice the hand positions as described above.

2. Practice the sitting forms of all 14 exercises while galdring their corresponding Hall Sounds.

3. Practice the laying down forms of all 14 exercises while galdring their corresponding Hall Sounds.

4. Practice the standing, sitting and laying down forms of all 14 exercises while making use of Marby's thought exercise affirmations given above.

Healing Oneself with Rune Exercises

Marby offers specific methods of rune practice as a remedy for specific maladies in the body. For sickness in general within one's own body, Marby refers the reader to his eight step curriculum. Marby gives some examples of how the IS rune exercise can be slightly modified in various ways in order to treat specific health problems. Marby claims that the rune exercises will cure these problems so that the afflicted will not need the services of a doctor or health worker.

For all diseases and their removal by runes: Never forget to first exhale deeply, then inhale deeply. Always have a full, quiet respiratory rhythm. The best time to practice is one hour before sunrise to three hours after sunrise.

Congestion in the Head: Standing, walking or sitting. Begin with the highest tone, let the sound slowly sink, then hold the tone low for a while. About 5-10 minutes.

Deficient Blood Circulation: Standing, sitting or walking. Start with the lowest tone, raise the tone, then drop again, changing the volume. Approximately 10 minutes or longer.

General Deficiency of Glandular Functions: Standing, best in the room alone. Change the tone until the best vibration for the body area of the gland is achieved. Change the volume. Use a high tone often.

Gas Accumulations in the Body: Standing. Frequently change the tone and volume.

Lack of Vitality (also trembling, dullness, despondency): Standing or sitting. (Do not forget to breathe deeply). Standing or walking “with a toe-kick.” Rock on the toes. Use the tone which has the most powerful effect in the body, specifically in the neck and chest.

Back Pain: Walking, standing and sitting. Despite the pain, pay attention to your posture. Frequently stretch the backbone, first the left shoulder, then the right. Keep the tone that resonates best in the backbone. Drop the tone to the lowest pitch.

From these descriptions, the rune practitioner learns the basic idea behind how rune practices can be modified to treat specific ailments. The rune healer can henceforth design and experiment with rune practices to treat illnesses not mentioned by Marby, based on the same general idea and pattern given here.

Exercises:

1. Should you experience any of the above maladies, practice Marby's exercises given above to heal yourself.
2. For any other maladies you experience, devise your own rune exercises based on those given above to heal yourself

Chapter 4: Additional Rune Practices

Stav

Stav has for its basis a series of body posture exercises using the Younger Futhork. As mentioned above, the tradition known as Stav is said to have been passed down in the Hafskjold family in Norway since Viking times, or at least for many generations. Many of the postures are identical to those of the Armanen tradition, though some are different. The Stav practice is more like Tai-Chi: instead of holding individual postures for long periods of time as in the Armanen practice, in Stav, one moves through the 16 postures of the Younger Futhork in a swift and flowing manner. Upon this practice is based the Stav martial arts system, which makes use of the lines and shapes of the runes as they appear in the Web of Urðr.



The form of the Younger Futhork and rune names used for Stav is as follows:



The following information on how to practice Stav comes from *The 16 Stances of Stav* by Graham Butcher. For more detailed information, see this fully illustrated booklet. The best way to learn Stav is in person from a master of the tradition. If this is not possible, you can learn the motion and flow of Stav by watching videos on Youtube of Graham Butcher performing the exercise. The 16 postures are performed in two sequences: one oriented toward the right and the other to the left. The two sequences do not have to be done in the same session within the day.

1. Face north. Bow. Note that all stances of the first ætt can be seen from the east.
2. Stand with your knees slightly bent. Slowly take nine breaths. Then raise your hands to the solar plexus while taking a tenth breath.
3. Clap twice with your elbows remaining at the sides. Then rest your hands at your sides on your final exhale before beginning the stances.

4. Fe. Raise your hands up the center line of your body in a flowing motion with the right hand higher than the left hand. Arms are relaxed and naturally curved. Hold the stance for a second or two and then return your arms to the resting position at your sides also in a flowing motion. As you raise your arms, breathe in, as you lower them breathe out. This method will be used for all the rune stances.
5. Ur. Lean forward with your hands as close to the ground as possible, while putting all your weight on the balls of your feet. Return to the resting position.
6. Thor. Place your right fist into the palm of your left hand and clamp the fingers of your left hand around the fingers of your right hand. Pull your left elbow into your body until it is over the solar plexus while your right elbow rises as far as is comfortable. Return to the resting position.
7. As. Raise your arms to form the As rune (hands and arms pointing downward at an angle), with your right hand higher than your left hand. Return to the resting position.
8. Rei. Raise your right hand and right leg up along the center line of the body to form the Rei rune. Your right elbow should be tilted over to the left so you can see forward past the right side of your forearm. Synchronize the movements of your leg and arm. Return to the resting position.
9. Kreft. Bring your hands back to back in front of your body as you raise them into the Kreft rune position. On the out breath, circle your arms outward keeping your elbows straight until you return to the resting position.
10. To begin the second ætt, turn to the right: first look to the right, then transfer all weight to your left foot. Reach forward with your right foot and scribe a semicircular movement to the right with your right foot. Transfer weight to your right foot, then draw your left leg around the same line. You are now facing east.
11. Hagl. Clench your fists and cross your arms in front of your body with your left wrist above your right wrist. Fold your arms up maintaining the crossed wrists so that your fists are just below the level of your shoulders. Your wrists should be a little away from the chest with the elbows at an angle of 90 degrees. Move your arms with crossed wrists back down to the resting position.

12 Nod. Circle your arms away from the body with your right arm up and your left arm down to form the Nod rune. Return to the resting position.

13. Is. Bring your hands together in front of your chest in a praying position. Reach up as high as possible keeping your hands together and rise on the balls of your feet. On the out breath, circle your arms down your sides back to the resting position.

14. Ar. This stance is a mirror of Nod: practice it the same way but with your left arm highest. Return to the resting position.

15. Turn to the left. The method is a reverse of the right turn that you used before the second ætt. You are now facing north again.

16. Sol. Bend your knees slightly and spread your feet 90 degrees apart. Take the weight on the balls of your feet and lower into a squat, making sure your back stays straight. Rest your palms on the top of your thighs. On the out breath, rise back to the resting position.

17. Týr. On the in breath circle your arms out and back as far as possible. Keep your hands at waist level. On the out breath circle your arms back to the resting position.

18. Turn to the left again with the method described above.

19. Bjork. Raise your right arm and right leg simultaneously to form the Bjork rune. Place your right heel on your left knee and your right thumb joint on the crown of your head. Tilt your elbow to the left so you can see past it with your right eye. On the out breath return your right arm and leg simultaneously to the resting position.

20. Turn to the right again using the method described above.

21. Mann. Place your right hand on top of your left hand and circle your hands upward in as big a circle as possible. Press the back of your right hand against your forehead. Join the tips of your little fingers and thumbs. The tips of your thumbs rest on the top of the bridge of your nose. On the out breath circle your hands back to the resting position.

22. Laug. Raise your hands in front of your body to form the Laug rune. Tilt your hands slightly inward with the fingers extended. Return to the resting position.

23. Yr. Turn to the right, with the following different method: look to the right and kick your right leg across into a deep “horse riding stance.” On the in breath keep your back straight and lower your hands straight down between the thighs. Lower your body as far as possible. On the out breath raise your body until your legs are straight again. Take the weight off your left foot and draw your right heel to the center. Shift the weight off your right foot and draw in your left heel to the resting position.

24. Take another breath and bow. This ends the first sequence.

The left hand sequence is a mirror image of the right hand sequence described above. Begin the left hand sequence facing east. In the above instructions, wherever the right arm and leg are mentioned, do it with the left and vice versa. Wherever it says turn to the right, turn to the left and vice versa.

More advanced methods of performing the exercise include the Karl Sequence, which uses the same order of the ætts but with a different method of breathing. The breath is taken before each stance and the name of each rune is chanted as you move into the stance. Then the name of the rune is chanted again as you move out of the stance. The Herse Sequence begins with Týr's ætt, then Frey's ætt, and finishes with Heimdallr's ætt. The chanting is complex and demanding, combining the consonant and vowel sounds of the runes. The Jarl Sequence begins with Heimdallr's ætt, then Týr's ætt, and finishes with Freyr's ætt. The chanting uses the name of each deity sung on a pentatonic scale. The Konge sequence begins with Týr's ætt, then Heimdallr's ætt, and finishes with Freyr's ætt. The breathing is basically the same as for the beginner's sequence but an extra breath is taken between each ætt. An experienced teacher is needed for these variant forms of the exercise.

Exercise:

1. Watch Graham Butcher's videos of the above Stav exercise on Youtube, then practice the exercise until you are familiar enough to do it without referring to instructions, pictures or videos.

The Graal Cup Working

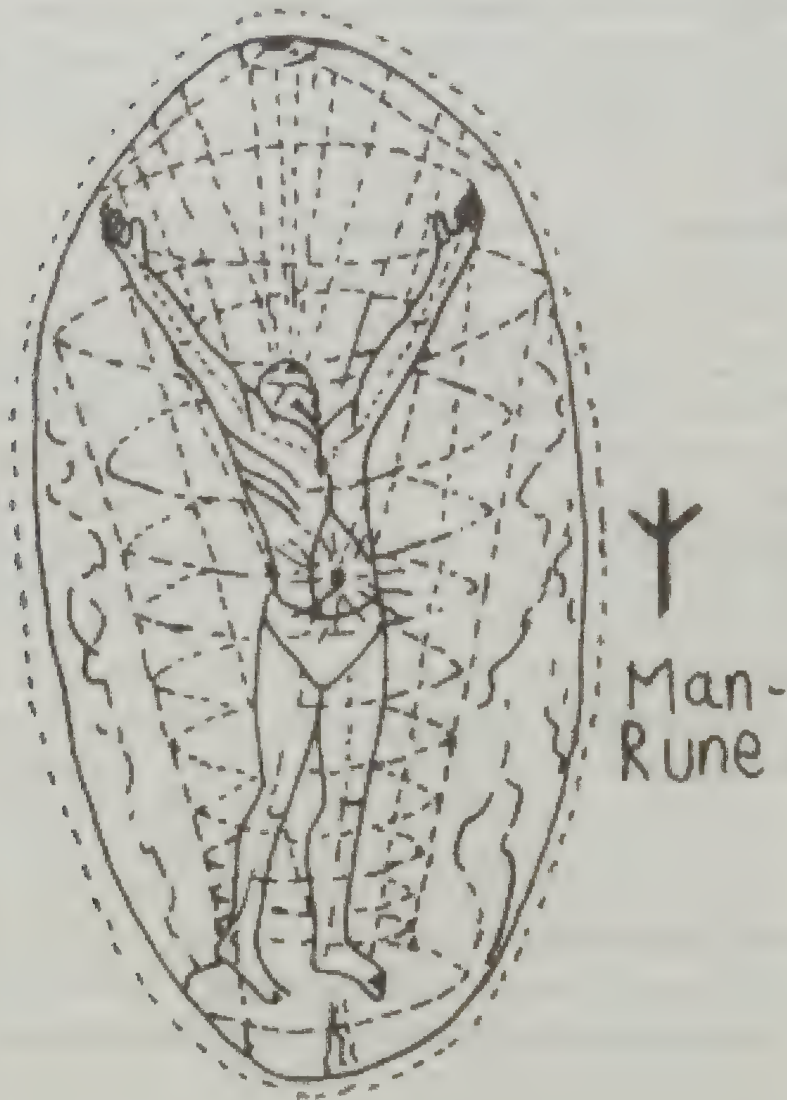


Figure 22: The Graal Chalice from Kummer's *Rune-Magic*.

“The Formation of the Graal Chalice” was originally given by Kummer in his book *Rune Magic* (12-15). It was also given by Thorsson in *Rune Might* (141-144). This exercise is an expansion of the regular MAN rune practice. Externally, the major difference is that the practitioner will have to hold the MAN rune posture for a greater period of time: at least 30 minutes. This may seem daunting at first, but the practitioner should not be discouraged: with a little practice, it is far easier to successfully complete this exercise than one might initially think.

1. Begin by taking up the IS rune position and practicing the breathing and the IS rune as one would at the beginning of any rune practice.

2. Raise both arms diagonally into the MAN rune position with the palms upwards and slightly cupped.
3. Begin to chant the MAN rune galdr softly and in the lowest tone. Raise the pitch to the highest tone and drop it again to the lowest tone (for more information on the exact nature of the high and low tones in Armanen rune galdr, see the section “Marby's Curriculum” in chapter 8). Over the course of the exercise, use different pitches and different volumes (low, medium and high) as well as the siren form galdr. Maintain rhythmic breathing while you galdr for the entire exercise.
4. Continue this practice for 20 minutes. If your arms become tired, rest them briefly at your sides in the IS rune position but continue to meditate on the MAN rune and the reception of cosmic vril from the upper three zones. Note that with a little practice it is possible to maintain the MAN rune position for 30 minutes or more without resting the arms, though the practitioner may have more success with this on some days than on others depending on a number of conditions. The vril currents travel down both arms and into the back of the head, then they converge in the solar plexus and in the area of the navel, from where they transfer into the aura. Some of the current also flows down the legs and out the feet into the earth.
5. After practicing the MAN rune exercise for 20 minutes, attempt to form the Graal-chalice. Do not attempt this unless you have first practiced the MAN rune exercise for at least 20 minutes, as this is the amount of time it takes to build up sufficient vril for the exercise.
6. After a brief rest, raise the arms again into the MAN rune position with the head raised. Place your weight on your left foot, with the right foot raised slightly. This prevents the drain of vril into the earth and instead it goes out the navel into the aura to form the Graal-chalice. At this point a strong prickling sensation will be felt around the navel.
7. Now galdr the formula: O-o-m-m rhythmically like church bells ringing while visualizing rings of vril emanating from the mouth and encircling and vibrating around your entire body and adding to the Graal-chalice, which finally results in a “strong magnetic center of light which attracts higher cosmic forces” (Thorsson, *Rune Magic* 15). Keep the thoughts pure during this process (and through the entire exercise). While chanting, think of the following:

Fa-tor, I call to thee,
With All-power stream through me,
The Graal in me awake,
Threefold in love, a Tyr's oath I take.

In this way, the “cape of invisibility” can be built.

8. To further strengthen the chalice, turn counterclockwise in a circle on the left foot. Maintain rhythmic breathing, and vary the pitch and volume of the galdring.

9. At the end of the exercise, discharge the surplus energy and any “unfavorable waves accumulated through false thoughts” (13) by doing the MAN galdr in a high tone and then dropping to the lowest tone while thinking that any harmful energies are being carried by the tone down the body and out the feet into the earth.

10. Then remain in peaceful, silent meditation for 10 minutes during which the practitioner listens for any messages or insights.

Peryt Shou's Rune Exercises

In *The Edda as Key to the Coming Age*, Shou gives a runic exercise called “The Ritual of the Ninth Night.” The exercise is an individual initiation which is meant to parallel the initiatory “crucifixion” or awakening and liberating experience of Wuotan on the Tree of Life, thereby opening a channel of communication to Wuotan as Mercury and the collective of the “Hermes Brothers” on the sun. This connection to the “spiritual radio-network” is to have a redeeming effect on the individual (31-32).

The Ritual of the Ninth Night involves the development of a complex network of energy points and lines within, and outside of, the body which serve as an antenna to receive energy waves and communication from Wuotan. The network is developed in two stages or operations. The diagrams given are essential for understanding the locations of the points and lines in the network.

There are 16 points in the network. The points along the vertical axis intersect with four of the chakras: the root, solar plexus, throat and crown chakras. When the stomach chakra and the heart chakra are added in, there are 18 points (though the exercise only makes use of 16). The numbers of the points, 16 and 18, have clear connections to the number of runes in the Younger Futhork and the Armanen Futhorkh respectively. The center point is the Central Sun, the Black Sun, in which is HAGAL. The antenna connects with four chakra points: groin, solar plexus (M, Black Sun), throat and crown. It has 16 intersection points which correspond to the 16 runes of the Younger Futhark.



Figure 23: Ritual of the Ninth Night antenna structure.

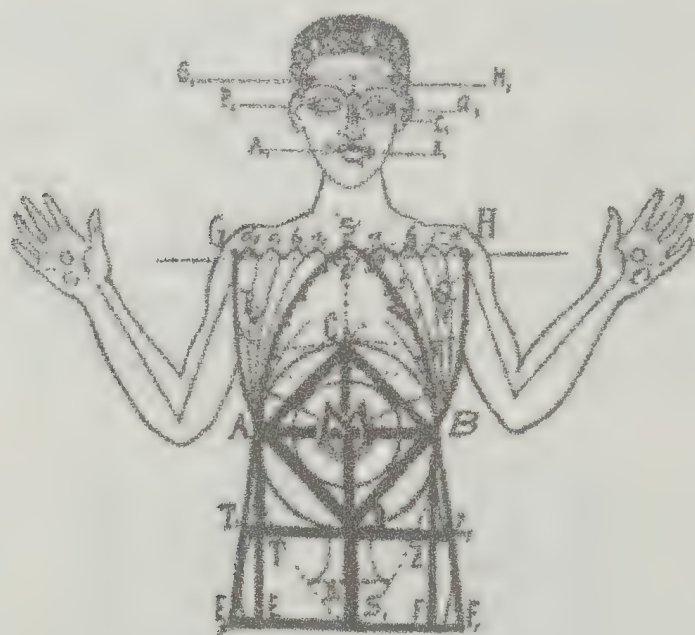


Figure 24: Peryt Shou's conception of energy structures in the body.

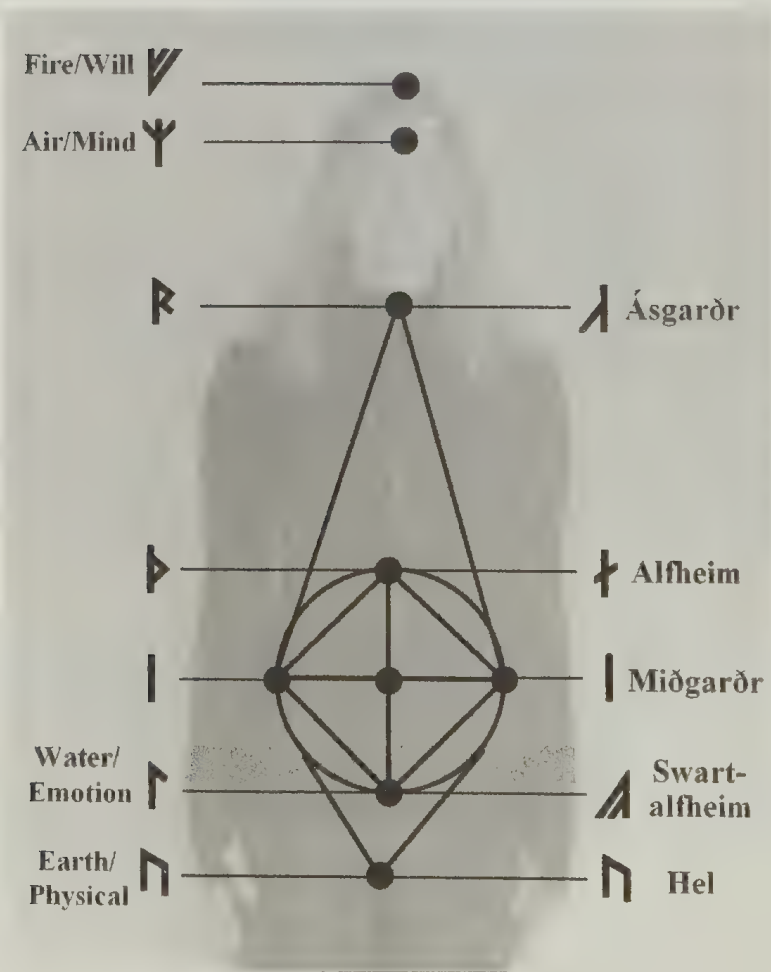


Figure 25: Correspondences of runes, worlds and elements with Shou's system.

The Ritual of the Ninth Night

First Operation

In the first operation, the galdr *æpandi* is used. This word is used in the *Rímatal* (Wuotan's Rune Song) in *Hávamál*. The Old Norse phrase *æpandi nam* means “screaming I took them” (the runes). The procedure for the first operation is as follows.

1. Facing north in the IS rune posture, focus on the feet while chanting the galdr *æp*. Feel the vril in your feet, and draw it up to point B in the chest. This practice may take several tries before the goal is achieved.
2. Once achieved, assume the CROSS posture and chant the galdr *and*. The vril which traveled from the feet up to the chest now moves out the arms into the hands. Repeat until the vril has been sufficiently established.
3. Chant the last syllable of the *æpandi* galdr: *iiii* (ee) while raising the vril up to the head. Repeat the three steps of the galdr and circulate the vril through the ABCDEF. This process activates the antenna that enables communication with the League of Truth. Discomfort or pain in the lower back is to be expected from this exercise, but it can be alleviated at any time by placing the hands on the hips.
4. As a result of this practice, the GHII course will open.
5. Then chant the whole *æpandi nam* galdr: repeat the exercise described above. During the chanting of *æp* the hands are outstretched in the CROSS position. During the chanting of *andi* the hands are placed on the hips. Chant *æpandi* with the hands outstretched into the CROSS position again. Hold this position as long as possible. When physical discomfort becomes too great, chant *nam* with the hands on the hips, which will alleviate the discomfort and open the BKDL course, at which point direct communication with the brotherhood of Wuotan can be expected.
6. The above practice results in a transformative phase in which the runester “gives birth” to a higher ego form. Envision a concave form in front of the belly area with a SIG rune on the inside of it. Chant the galdr *ansur* repeatedly until a body of light develops inside the concave form. The body of light is fed from vril accumulated in the navel from the exercise, and grows with each repetition of this exercise.

Second Operation

Follow the same procedure as above to engage all three of the vril courses. The spiritual eye in the thymus region is to be “sacrificed” into Mimir's Well. Form the Well by initiating the fourth vril course, IMDN, with the galdr *hva* and the hands on the hips. Circulate vril within IMDN by visualizing a point of light descending from the thymus into the middle of IMDN. Then stretch out the arms into the CROSS position and wait for an answer in the form of inspiration, insight or visions.

Note that while all aspects required to effectively perform this exercise are given here, this is nevertheless only a summary of this complex exercise. For more details see Edred Thorsson's *Rune Might* and Peryt Shou's *The Edda as Key to the Coming Age*.

Serrano's Chakras and Rune Exercises



Figure 26: Miguel Serrano with the Dalai Lama.

Miguel Serrano “developed a series of yogic exercises and chakric correspondences involving the Black Sun and the swastika that are reminiscent of German occultist Friedrich Bernhard Marby's comprehensive system of rune gymnastics from the 1920s” (Pontollilo 742). Serrano's system involves the seven well-known chakras and two additional centers above the head. The system is known from 14th century Sufi mysticism but may be much older, as the Sufi tradition reflects not Islam but ancient Aryan

Mithrasism. The chakras are associated with stages of personal development, as given by Jason Thompkins in his introduction to Serrano's *Resurrection of the Hero* (20):

1. Muladhara Chakra/Earth: the root, base of the spine. “Darkness, the stage of the subtle body at the level of its birth, still very close to the physical organism; a blackness sometimes turning smoke-grey.”
2. Sradhsthana Chakra/Water: the stomach. “Blue light = soul.”
3. Manipurà Chakra/Fire: the solar plexus. “Red light = heart.”
4. Anahata Chakra/Air: the heart. “White light = superconsciousness.”
5. Vishuddha Chakra/Ether: the throat. “Yellow light = spirit.”

- 6. Ajna Chakra/Mind: the forehead. “Luminus Black = arcanum. The black light; the Luminous Night.”
- 7. Sahasrara Chakra/Void: the crown of the head. “Green light = the Divine Center.

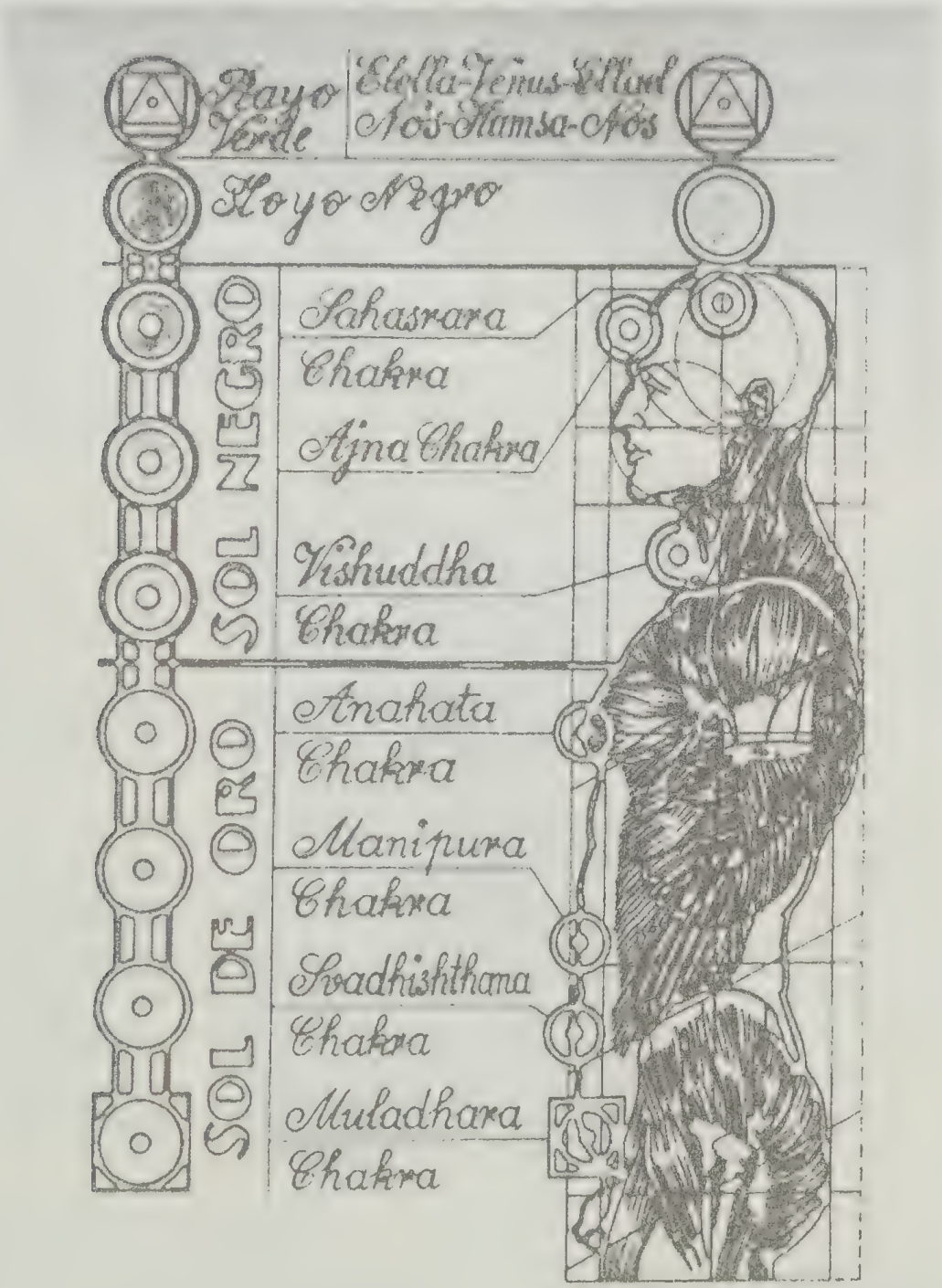


Figure 27: Serrano's chakras in relation to the Golden Sun and Black Sun.

Serrano gives mantras for the seven chakras. Beginning with the root chakra, they are: Lam, Vam, Ram, Yam, Kam, Om and Hamsa/Saham (Serrano, *Ultimate Avatar* 213). Hamsa is the Void, and Saham is the Spirit which crosses the Void (Serrano, *Manu* 216).

The eighth center, immediately above the Sahasrara Chakra, is called the “Black Hole.” It is the Black Sun, the Void in which the self is temporarily annihilated, which the initiate must pass through in order to reach the spiritual word of the Green Ray, which is also known as “the Green Land” beyond the mortal sphere in Babylonian and Assyrian tradition (cited in Pontolillo 623). It is “Brahman” in Indian tradition. In Vaisnava tradition it is the pastures of Vrindavana in which Krishna herds the cows. This is the highest immortal ninth heaven in Zoroastrian tradition: the spiritual world. It is Zarathustra's vision of a restored world of perfect peace, harmony and happiness in which the cows may roam freely, safe from those who would steal them to over-sacrifice for selfish material indulgence. It is the “wide pastures” of Mithra: in Indo-European tradition, the wide green pastures were associated with the eternal heaven beyond the created world. In Norse tradition it is known as the third heaven Vindblain, in which the hall Gimlé resides. Only this eternal spiritual world is not destroyed at the final cosmic battle.

The ninth center, above the Black Hole is the Green Ray, and is associated with Venus, the HE-SHE, the SHE-HE: the WE that is the new self of the Total Man which is required to survive passing through the Void of the Black Hole without disintegrating. “The final giant Bargalmer (sound of fruition) is ground on the mill and 'saved' for re-use” (Titchenell 35). This is the fate of the multitude of souls that fail to individuate and immortalize their “Ich,” those who are unable to achieve spiritual rebirth and resurrection into the eternity of the spiritual world.

Serrano associates the lower four chakras with the Golden Sun, and the upper three chakras with the Black Sun. The two centers above the head are each in their own separate categories. It should be noted that Serrano's breakdown of the chakra points into three categories corresponds to Rudiger's three Eights: the High Eight, the Great Eight and the Lower Eight, which are an essential part of the conceptualization behind Rudiger's Black Sun ritual which is given later in this book.

Serrano offers some excellent insight into the nature of the runes in relation to the body and the Chakras.

Runes referred to a Noontide of Beauty of an already lost Race and a Divine Body, the Body of Wotan, the Total Man. A more spiritualized body only the Runes were able to re-create. Because they were the Hyperborean signs conforming to them in this other world...Only Rune Chakras enable the “Tree” of the Vertebrate Psychic Column to allow the Resurrection of the Inner Man...of the 'Astral Body' and thereby Wotan delivers his elect of the Nordic-Polar-Order, the Aryan Runic Yoga, which will make it possible for them to become gods (Serrano, *Ultimate Avatar* 217).

Breath gives form to the runic sounds, which first vibrate in the soul, then create centers of force in the astral body. Projected by the will, they go through the ether. Runes produce vibrations in the astral body. The

chakras are projecting centers of these forces. The magic of the runes activates the vibrations of these centers. The wheels of the chakras whirl like swastikas. Each Chakra corresponds to specific runes. An organ of the nerves connects to each astral Chakra, a gland with secretions directed by the astral vortices. Consciousness among these centers of light, connecting them together, is made possible when the runes activate the astral vibrations of the chakras (Serrano, *Ultimate Avatar* 249).

“These processes are completed in the physical body through two nervous systems: the vagus nerve and the sympathetic nerve, which act together in the production of hormones through glands. Always the tone of each rune is what produces the *State of the Form* and the *Substance of the Form*, something to be seen directly through work on the physical body of the two systems, until the metabolism is modified, influenced from that other world” (Serrano, *Ultimate Avatar* 251). In this way glandular problems and other health problems in the body can be addressed with runes via the glands and the Chakras.



Figure 28: Serrano's "I AM" rune posture.

The “I Am” rune. “Orphic Kabbalah of vibrations and sounds putting the Chakras-Swastikas in motion” (Serrano, *Ultimate Avatar* 321). Serrano also gives runic correspondences with the “I Am” rune posture. This is “the awakened Vira who has recovered the vril” (456).

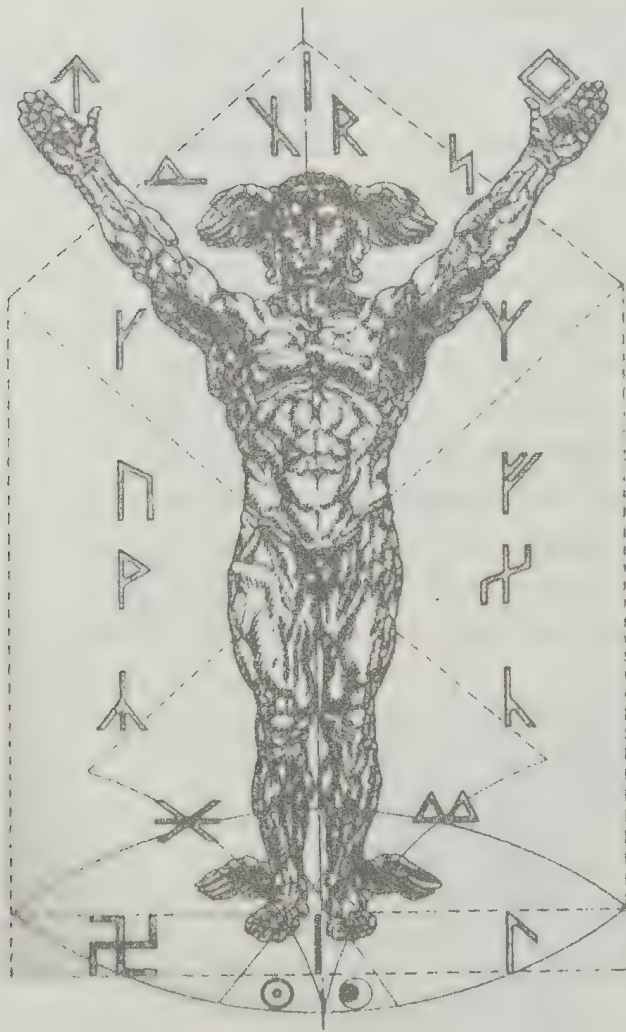


Figure 29: Serrano's runes around the body.

Serrano states, "Prayer directed to the extra-cosmic Self is made while standing with the arms raised toward the Morning Star, toward the Black Sun. It is the MAN rune: the Cathar Cross" (Serrano, *Ultimate Avatar* 338). Further, "The Vedic gods with many arms is a reflection of ancient Hyperborean rune yoga" (Serrano, *Ultimate Avatar* 229).

Serrano's Mudras

In *Manu*: "For the Man to Come" Serrano gives a series of more than two dozen mudras. Some of the mudras are the same as the Armanen mudras from other sources, and some represent relevant concepts and forces other than runes. Some of the mudras take on the same form as other mudras but have a different meaning. In addition, Serrano shows how the 12 Zodiac signs, the planets, the four directions and the four elements are found on the hand. This is reminiscent of both the Vedic system of counting on the different parts of the hand and fingers, and the runic correspondences with the different parts of the hand and fingers as given in the early 14th century Gotlandic rune calendar. The mudras given are:

High, Just-as-High and Third, Bur, Buri and Bestla, Wehe, Wotan and Wili (with planetary correspondences), The IS rune, The AR rune, The Odal rune, Irmino, Ingvo, Istvo, The MAN rune, The YR rune, Wotan's

Yggdrasil, The Ring of the Nibelung, The GIBOR rune, The 12 Worlds of the Æsir, Wotan's Horse Sleipnir, The Stone of the Templars, The Thunderfoot, The Hand of the Vehme, The Craft Guild, Venus, Jupiter, Saturn, Sun, Mercury, The UR rune, The NOD rune, Loki, Wotan, Frigga, Thor. Additional diagrams are also given, and many of the mudras have complex and multiple meanings.

Serrano's Three Additional Runes

Worth mentioning also is that Serrano gives three runes which are in addition to the Armanen 18. The meanings of these will be given here.

ODAL



While in the Armanen tradition ODAL is considered a variant of OS and not a separate rune on its own, Serrano treats it as a separate rune with unique meanings. ODAL is the rune of Wuotan. The rune of resurrection. The red rune of immortal vajra, which forms the spiritual body of the resurrected, which is as hard as rubies. ODAL is also the solar fish which represents the archetype or form of the son of God in the the Piscean age, who is slain to make way for the archetype of the age of Aquarius (just as at the end of the age of Taurus, the Bull was slain by Mithras to make way for the age of Aries). ODAL is the rune of the ancestral Ur-lands and the spiritual and physical inheritance of the Aryans and Hyperboreans.

VENERIS



The eight pointed star. The rune of Venus. The morning and evening star. Lucifer-Lucibel. The absolute rune of totality. The green rune of the Green Ray. The rune of the merged HE-SHE, which is symbolized by the masculine HAGAL rune and the feminine HAGAL rune (HAGAL on its side), are merged into one.

RU



UR reversed, the rune of origin (Ur-igin) but from the other side, from the future. Whereas UR is the rune of Manu, who begins a new age by coming again in a new form from the past, RU is the rune of the white horse of the Avatar Kalki who comes here from the future. The Avatar comes from the Green Ray, through the Black Sun, through the portal of the Golden Sun, then through the window of Venus. This is also the pathway which is taken by the resurrected Hero who returns to the Green Ray. As such, RU also represents “the transfiguration of terrestrial man into celestial man:” a return to the ancestral home, the first Hyperborea. RU is not to be confused with the demonic of UR. While the symbol is the same, the concept and symbolism of the two are different.

Rune Steads

Marby described how different types of environments can cause different effects in rune practice. A good summary of this material is given by Edred Thorsson in *Rune Might* (128-133). The basic idea of different rune steads will be given here. There are four primary types of steads for rune practice: 1) on flat ground, which offers a high level of balance between the five cosmic zones, and especially between the influx of vril from the cosmos and that which comes from the earth below. 2) On top of a mountain or hill: this enhances the vril streams from below, which spiral up the base of the mountain to the peak where the runester stands. 3) In a natural valley or depression in the earth: this minimizes the vril streams from the earth below and enhances the descent of the cosmic and atmospheric vril streams, which spiral down the depression in the earth to the runester at the bottom. 4) Completely enclosed under the earth in a tunnel, or inverted funnel (a cave with a small opening at the top): in this stead the vril streams from the earth are brought to their greatest intensity. Each of these types of steads is said to have their own unique effects, applications and purposes. The runester should experiment with them all and gain this knowledge through experience.

Chapter 5: The Astral Plane and Astral Travel

The astral plane and travel in the astral body is an important part of the Armanen tradition. Kummer wrote, “The sending out of the astral body is not something unusual for the rune-wise and magically trained Germans, but something very familiar” (*Heilige Runenmacht* 84). While Kummer frequently mentions the astral, he gave relatively little detailed information about either the astral plane or astral travel, treating the subject rather as a well-guarded secret which will be revealed to the runester with time and dedicated practice. The development of the ability to travel in the astral body is of central importance in the Armanen rune tradition.

In *Rune Magic*, Kummer speaks frequently of “astral colors” which are associated with each rune (Thorsson 24-31). Kummer emphasized the importance of astral colors in relation to many other aspects of Armanen practice as well. Kummer associated the Od-magnetic energy with “astral light” (*Heilige Runenmacht* 28): indeed from Kummer's point of view, the “cosmic waves” of vril are closely connected to the vibrations, colors and energies of the astral plane.

As discussed elsewhere in this book, the astral plane is one of the four planes of existence. The astral plane is associated with water, and with emotion. The astral body is capable of perceiving and interacting on the astral plane. Different writers give slightly different ideas concerning the astral body, but the basic idea is that the astral body is the double or *doppelganger* of each individual. The astral body is identical or almost

identical to the physical body in its form. Perhaps this is why Serrano claimed that for “the Goths,” there is no real difference between the physical and astral bodies. Serrano explains this phenomenon by saying that when the Asen came into this world, they did so in their astral bodies, which devolved and became solidified into material bodies. This was the involution of the Hyperboreans.

As such, the Vira (Hero) must achieve resurrection by “giving re-birth to the astral body... de-materializing it by means of re-activation of the *Rune-Chakras*, the energetic centers of *consciousness in the other world*...this is why the God who has been reborn is also called the Son of Man...(Resurrection of the Hero, 98-100). The Hero's resurrection on the 3rd or 9th day, as told in the ancient lore (of both Germanic heathenry and Kristianity), will result in “the immortalization of the body within the red, incorruptible body of red Vajra.” This is the third stage of the *opus alchimichum*, the *Rubedo* (the first two being *Nigredo*, the black stage of initiation in which the fall and dissolution is repeated internally, and *Albedo*, in which the Aryan must journey on the sands of the Exodus toward Hyperborea, Asgard (97, 82, 85)). The astral body is thus associated with the Wuotan Self, and is the body in which the Hero will make his journey through the Black Sun to the Green Ray, and in which he will enjoy eternal life.

In *Maya, Reality is an Illusion*, a book primarily by Franz Berg based on Serrano's teachings, the idea is given that for those who have learned the skill, it is possible to change the form of the astral body. This is the real art of shape-shifting, from which the popular idea of the Werewolf is derived. The ability to shape-shift and indeed the ability to become aware of and travel in the astral body, can be developed through training oneself with relaxation and visualization exercises. Such exercises are necessary for those who have no natural ability in astral travel, and for those who do, such exercises are also useful for gaining control over their astral adventures, which otherwise only occur randomly in an uncontrolled way, or at the whim of various types of spirits who wish to interact with one's astral body for a variety of reasons, most of which are malevolent.

That being said, an important distinction needs to be made between imagination and real astral travel. Many people, who have clearly never experienced real astral travel, give instructions on how to perform what they think is astral travel: instructions which simply involve imagining that you are going somewhere or seeing something supposedly astral. Such visualization is very useful for developing the skills needed for astral travel, but it is not itself astral travel. Real astral travel is very different from imagination, and is unmistakable. You will never have to wonder if you actually traveled in your astral body or not: if you have, it will be completely obvious because it is an unmistakable experience.

Astral travel is also different from lucid dreaming. The similarity between the two is that you have consciousness in a state or place which is not the normal waking material world and life. The difference is that in lucid dreaming, you can easily control your environment at will, and there is no electrical feeling in your body. It is just an ordinary dream in which you are conscious and in control of it. Lucid dreaming is characterized by extremely bright and vivid colors, being aware that you are dreaming and being able to control the contents of the dream at will.

Real astral travel is characterized by several features. First, it often happens at night while in bed, especially if you have been lying awake for some time before “falling back to sleep.” You will often be able to notice the transition point when your astral body leaves your physical body if you have some level of consciousness at the time it happens. You will feel a deep relaxation in your body, to the point of numbness, especially in the arms and hands. The relaxation becomes so deep that it feels like buzzing, and often (but not always) you can hear sounds similar to that of bees or radio static. The relaxation feeling becomes so deep that it feels like electricity is moving through your body, which can be a harsh, frightening or even slightly painful experience. This is the electromagnetic energy which resides in your nervous system becoming detached from the more solid components of the nervous system, which is the necessary process that enables astral travel.

You may immediately be transported to some place on the astral plane, or you may still be in your room, in which case you can look down at your body lying in bed. Either way, you will know for sure that you are in your astral body, and you will be fully conscious. You will notice that your astral body feels absolutely identical to your physical body, except for some degree of electrical feeling (which is stronger when your brainwaves are deeper. If the state is light, you may have unclear vision and may snap back into your physical body prematurely. If the state is light, try moving. Run in circles and be as active as you can in your astral body, as this will deepen the state). You will likely feel surprised that your astral body has the same shape and the same muscle sensations as your physical body. Even the body weight that you can feel in your footsteps is exactly the same as that of your physical body.

However, while the astral body feels surprisingly identical to the physical body, you will also have some additional abilities: you can pass through walls, though if your state is not deep enough, it will be more difficult to pass through solid objects and you can even become almost stuck. If this happens, work on deepening the state.

It is good to have a plan ahead of time for where you want to go or what you want to do. Then you must practice disciplining your mind to remember your plan while the experience is taking place, and to carry it out. Otherwise, you may find yourself standing in your room or wandering

around your house not knowing where to go or what to do, and then before long the experience will end on its own and you will have missed an opportunity to explore or accomplish something in your astral body.

Astral travel and the phenomenon of sleep paralysis are essentially the same thing, though it is possible to travel in your astral body without experiencing the terror of sleep paralysis, especially when you have become more experienced and knowledgeable about the astral body. Sleep paralysis is usually brought on by contact with a ghost, or a mischievous or malicious spirit. If this happens on its own, it can be a plague to both the person experiencing it and to anyone who sleeps beside you and experiences you going through it. Fortunately there are methods of dealing with this problem and getting it under one's control, but I will not go into that here. The benefit of sleep paralysis, though, even if it is a negative experience, is that it introduces you to your astral body and forces you into the astral world. Once you have learned this astral "muscle memory," you can begin to use it at will for your own purposes whether a malicious spirit is present or not.

The astral world is completely connected to rune practice. Anyone who practices runes regularly for any significant amount of time will be very familiar with the feeling of *vril* in the body, especially in the hands, that results. This feeling is the beginning stage of moving into your astral body. When the *vril* feeling becomes much deeper and more intense, it becomes the feeling of electrical current that one feels in astral travel. In other words, rune practice leads to the ability to separate your astral body from your physical body. In order to enhance this ability, there are some deep relaxation exercises which the runester should undertake. It is well worthwhile to pursue rune practice, meditation, relaxation and visualization exercises to the point that one can achieve astral travel. If you can develop the ability, you will see, experience and learn amazing and wonderful things, and speak to and learn from interesting beings in ways that you could have never imagined.

Meditations for Developing Astral Travel

In *Heilige Runenmacht*, Kummer gives some instructions for beginning the process of learning to travel in the astral body. He explains that this exercise is an expansion of the part of the UR rune practice which is done lying down after one has practiced the UR *statha* and *galdr*:

The exercise done laying down in the fourth rune position (UR-Rune) is now enhanced. While the student looks motionlessly into space, he thinks sharply that he will succeed in loosening his astral body and sending it back with a jolt. After this concentration, he completely relaxes his body and shuts out all thoughts for as long as possible. This is followed by a deep, rhythmic breathing and renewed absence of thought. Repeat this

breathing practice seven times. Before practicing, the student must note that if unconsciousness occurs when releasing the astral body, he will not fall. He should be completely unobserved for the duration of the exercise. In winter, the student can do this exercise in a well-ventilated room on the carpet of the floor, the bed or couch. He takes special care in this practice, because only he who can consciously send out his astral body can achieve particularly good results in all rune positions (*Heilige Runenmacht* 72).

The practice for sending out the astral body is completed by doing the HAGAL rune after the breathing exercises, his thoughts being directed only to the success of the experiment, and reinforced with the strong yearning desire that his spiritual guide might assist him. After that, he lies down on the earth with his head pointing north. If he is in a room, the student sets an alarm clock to ring after half an hour.

He relaxes completely and performs seven rhythmic breaths while he works with a strong concentration on his sympathetic nerves, the solar plexus and the pineal gland, focused on the success of the experiment and the desire to remember it. The practitioner now mentally sees how all his limbs become completely still and relaxed, he completely turns off his thoughts, and stay as long as possible in this "negative state." He now visualizes that his whole body, from the sole of the foot to the crown of his head, is set in a rigid state, how his heart's activity slows, and he lies motionless with his eyes open and focused on the bridge of his nose. The student sees malleably that he is no longer a body, but an astral being that now escapes from his body. Each limb separates itself from the other: the head from the head, the body from the body, the arms from the arms and the legs from the legs, until at last he sees his whole physical body in front of him. He uses this moment to move forward through the concentration of will. Now he is an astral being and as such, he feels free, unbound: nothing prevents him in his upwards flight. He slowly slips away.

He does not re-enter his gross body until half an hour has elapsed and the alarm clock calls him back to reality. Later, the time should be extended.

This exercise is to be done two to three times a week...(Heilige Runenmacht 73).

A Deep Relaxation Meditation

This exercise is best done lying down but can also be done sitting in a relaxed position with the spine erect. This process is usually taught as a guided meditation which can be done for individuals or groups, but once you are familiar with the procedure you can guide yourself through this meditation silently, going through the procedure in your mind. Note also that there are many variations of this exercise: this one is only an example. You can use others, or you can adapt this one in whatever way you feel need to in order to increase its effectiveness for you. The most important part is the visualization and the relaxing effect it has on all the muscles of your body. While practicing this exercise, try to minimize or eliminate all random and extraneous thoughts and focus your mind entirely on the activity of the exercise.

Close your eyes and take a few deep breaths. Settle into a comfortable position because you will need remain perfectly still for the duration of the exercise: once you have established your position, do not move your arms, legs or head at all. You must completely relax your body.

Visualize a white light. The white light moves into your feet, and as it does, you release all tension from the muscles in your feet, and your feet become completely relaxed. Next, visualize the white light moving up your legs into your calves. As the white light enters your calves, you release all tension in your calf muscles and your calves become completely relaxed. The white light moves into your knees and up into your thighs. As the white light enters your knees and thighs, you release all the tension in the muscles there, and your knees and thighs become completely relaxed. The white light enters your abdomen. You release all the tension in the muscles there, and your abdomen becomes completely relaxed. The white light enters your chest. You release all tension from the muscles in your chest, which becomes completely relaxed. Then the white light enters your fingertips and your hands. As it does, you release all tension there, and your hands become completely relaxed. The white light moves into your forearms. As it does so, you release all tension from the muscles there, and your forearms become completely relaxed. The white light enters into your elbows and upper arms. As it does so, you release all tension in those muscles and your elbows and forearms become completely relaxed. The white light enters your shoulders and neck. As it does, you release all tension from those areas, and your shoulders and neck become completely relaxed. The white light enters your head and face. As it does, you release all tension from there, and your head and face become completely relaxed. Then visualize the white light shooting out the top of your head and returning to the cosmos.

At this point, your body should be completely relaxed. Your limbs, which you have not moved since the beginning of the exercise, should feel heavy and/or numb. Eventually, you will not feel your limbs at all: the only thing you will feel in your limbs is vibrant *vril* and the substance of your astral body.

Now visualize a stairway going down. You step down onto the first step, and as you do, you count the number "1." Step down on the second step and count the number "2." Continue to slowly step down on each step until you reach the bottom, which is the 10th step. If you are sufficiently prepared, you should now be in a trance state. You may now have unique personal experiences in this state, or you may not. It doesn't matter either way because you are just practicing relaxation techniques and the development of the trance state right now.

When you are done with the exercise, do not just open your eyes and get up. To do so can be very jarring or even harmful, depending on how deep of a state you achieved. Rather, bring yourself back to a normal state slowly. Visualize the stairway again. This time, you slowly climb up the steps, one at a time, counting from step 10 to step 1 with each step. By the time you get to step 5, you should begin to feel like you are returning to your normal state of consciousness. You should begin to feel your limbs again as your body returns to its normal waking feeling. By the time you

reach step 1, you should feel back to normal. Then open your eyes and get up.

The intent of this exercise is to lower the brainwaves in order to achieve a trance state of consciousness by relaxing the body into what is essentially a sleep state. Nevertheless, it is important to remain fully conscious for the duration of the exercise and not to fall asleep. If you fall asleep, perhaps you were too tired when beginning the exercise and should try it at a different time of day when you are more alert and refreshed.

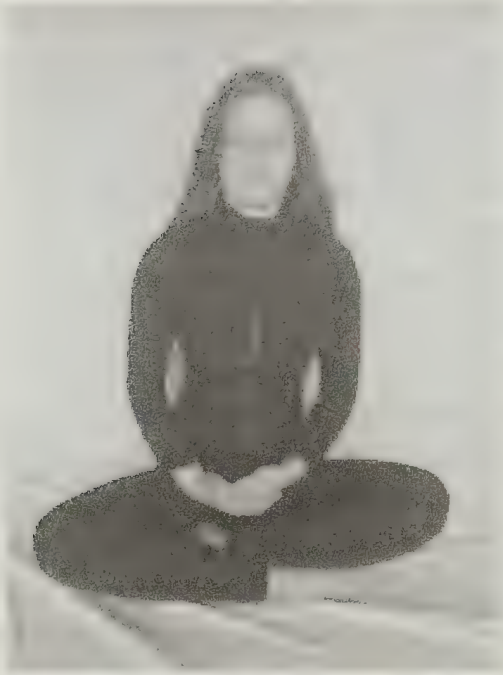
On the other hand, if after doing this exercise, you don't feel completely relaxed or you have not entered an obviously altered state of consciousness by the time you have completed the exercise, more practice is likely needed. While some people will have good results with this exercise right away, others will have to spend more time practicing for the exercise to be effective. If the exercise is not working, don't be discouraged: it just means you need more practice, and if you are determined and persistent with the practice, you will eventually succeed.

The deep state of relaxation that can be achieved with this exercise can go even deeper. The deeper it goes, the closer you come to successful astral projection. As you go deeper, you will begin to feel a quick and fine vibration in your limbs: it will feel like you are buzzing with an intense electrical energy. This is a good thing and it means you are very close to achieving the goal. In this state, your astral body can separate from your physical body. From your internal vision and perception, try turning yourself or spinning yourself around. Try to stand up. When your state has become deep enough, you will stand up in your astral body, which will carry your consciousness while your physical body lies stationary.

Visualization Exercises for Developing Astral Travel

In order to develop the ability of conscious astral travel, we must begin first with visualization. This can be realized:

- Sitting down, facing north or to the Pole according to the terrestrial hemisphere.
- Centering and directing the inner strength and energy from the base of the spine upwards straightening the back (awakening the Kundalini).
- With shoulders straight, not leaning over the back, and with elbows close to the trunk of the body.
- The left hand placed on top of the right hand with both palms facing upwards.
- In a quiet secluded place (Serrano, *Maya: Reality is an Illusion* 63).



Basic Exercise: During the entire exercise, direct the interior force and energy from the base of the spinal column (located at the genitals on the front of the body and the base of the spine, the coccyx, or tail bone on the back) upwards with the shoulders straightened. Count ten breaths following the order with your fingers. On completion of the counting of ten breaths, keeping the position, center yourself in your interior vision. Then, with your eyes closed, gaze with your inner eye towards the infinite horizon that opens before you as if you were attempting to see the ultimate end. Only this, keeping the attention of your interior vision on the ultimate end of the infinite horizon, attempting to see the end (65).

As you continue in your practice, the visualizations become more complex (and more life-like). Visualizations include a geometric figure (like a sphere, pyramid or cube), which can be based on an actual physical object. Focus on the object for 30 seconds, then close your eyes and mentally visualize the object in three dimensions, with color and texture, seen from all sides and from behind. Practice with a sacred object such as a cross, swastika or rune. Practice with more complex objects such as a coin, a book or a toy (65). Practice visualizing yourself in full detail in the clothes you are wearing. Eventually you will visualize your astral body. I will not go into more detail here as some of the secrets must be experienced to be learned. Suffice to say that the more real your visualizations become, the more you can see and feel your visualizations, the closer you come to developing the ability to astral travel and shape-shift. The key is an unwavering will and dedicated practice.

Guides

As Kummer mentioned in *Heilige Runenmacht*, once a certain level has been reached, the practitioner will have connected with a personal guide or guides who can lead him or her to the next step. A guide, or “guardian spirit” can be of great help. Guides and helpers can be of a variety of types and were known by various names in various traditions: the fylgja, the fetch, the hamingja, the Valkyrie, elves, spirits of the ancestors (especially of those who were rune masters) the Wuotan Self, and the Higher Self and are among them. The serious practitioner who is not already aware of these types of entities will research them thoroughly and become familiar with them. These types of beings can assist the practitioner in the quest for higher knowledge and personal development as well as help the spirit-warrior in

the various types of battles we must fight on different planes. Further, the Hero in astral form strives closer and closer to the Black Sun. There is much more to this topic, but I will say nothing more of these matters here.

Chapter 6: Initiation and Personal Transmutation

In the first nine chapters of this book, the nature of Armanism and the Armanen runes and rune practices have been discussed. Now we will turn to the practical purposes and uses for the Armanen runes and exercises. The primary use for the Armanen runes is “magic,” though this requires further explanation. Here, I am using the word magic in a broad sense. Magic is not a limited phenomenon in which someone “casts spells” in order to try to get petty material things, as it is usually thought of in modern society. The purpose of most lower magic is to achieve money and love. However, magic, in a broader sense, is a transformation or transmutation which takes place as a result of accessing higher or more subtle forces, rather than through mundane physical or mental means. This means that many of the goals of higher magic are of a lofty and spiritual nature: the transmutation of the self, the escape from the cycle of the eternal return, and so forth.

One may begin their journey into magic with the lower mundane aspirations, however, the process of acquiring magical power through study and exercises can have a transformative effect that reaches to the core of the practitioner before he has even begun to practice the magic he had intended in order to achieve his base material desires. This phenomenon is not only ideal, but is required. The saying “with great power comes great responsibility” applies here. It is no wonder that most humans are not born

with any significant magical abilities: very few are responsible or virtuous enough to use such abilities wisely. What would happen if a child with no self control had the ability to kill with magic, and became angry with everyone his family? We can only be trusted with magical powers when we have learned self-control, compassion, and restraint, and can use such powers morally and ethically in accordance with Asha, Rita, Divine Right Order.

Therefore, spiritual advancement and personal healing must accompany the acquisition of magical powers. The threefold process is: 1) healing, 2) spiritual advancement, 3) development of magical power. When magical powers are gained without personal healing and spiritual advancement, the practitioner will likely turn to black magic and sorcery, informed and powered by their negative emotions and personal selfishness. The two purposes of self transformation and development of magical skills and power, then, must become alchemically one.

Wuotan lives in the human body in order to go under...each individual ego, each person makes the same transformation for itself...He experiences "eternal change through the transformations from arising through being toward passing away for new arising throughout all eternity. By recognizing this he becomes wise, and by means of his own life, which was consecrated to death, he found the knowledge of the world's fate, the solution of the riddle of the world...and so he is himself, Wuotan, and simultaneously the All - as certainly as every ego is also a new-ego, or "All" (von List, *Secret of the Runes* 46-48).

Personal transformation is alchemy just as the performance of magic is alchemy. We are working toward activating the Serpent Kundalini to recover Immortality (Serrano, *Resurrection of the Hero* 78-79). "The prize is...the eternalization of a terrestrial 'I,' the immortality of the consciousness acquired here" (81).

Accessing higher and more subtle forces such as vril and the runes is easier for some people and in some circumstances than it is in others. Some people are able to work substantial magical feats with little or no knowledge, training or experience. Others may study and train for years and never achieve any significant results. Some may have great successes in some circumstances but not in others. There are many variables which can facilitate or inhibit one's success in magic. Therefore, the best course of action for the aspiring magician is to undertake a proven curriculum of study and training.

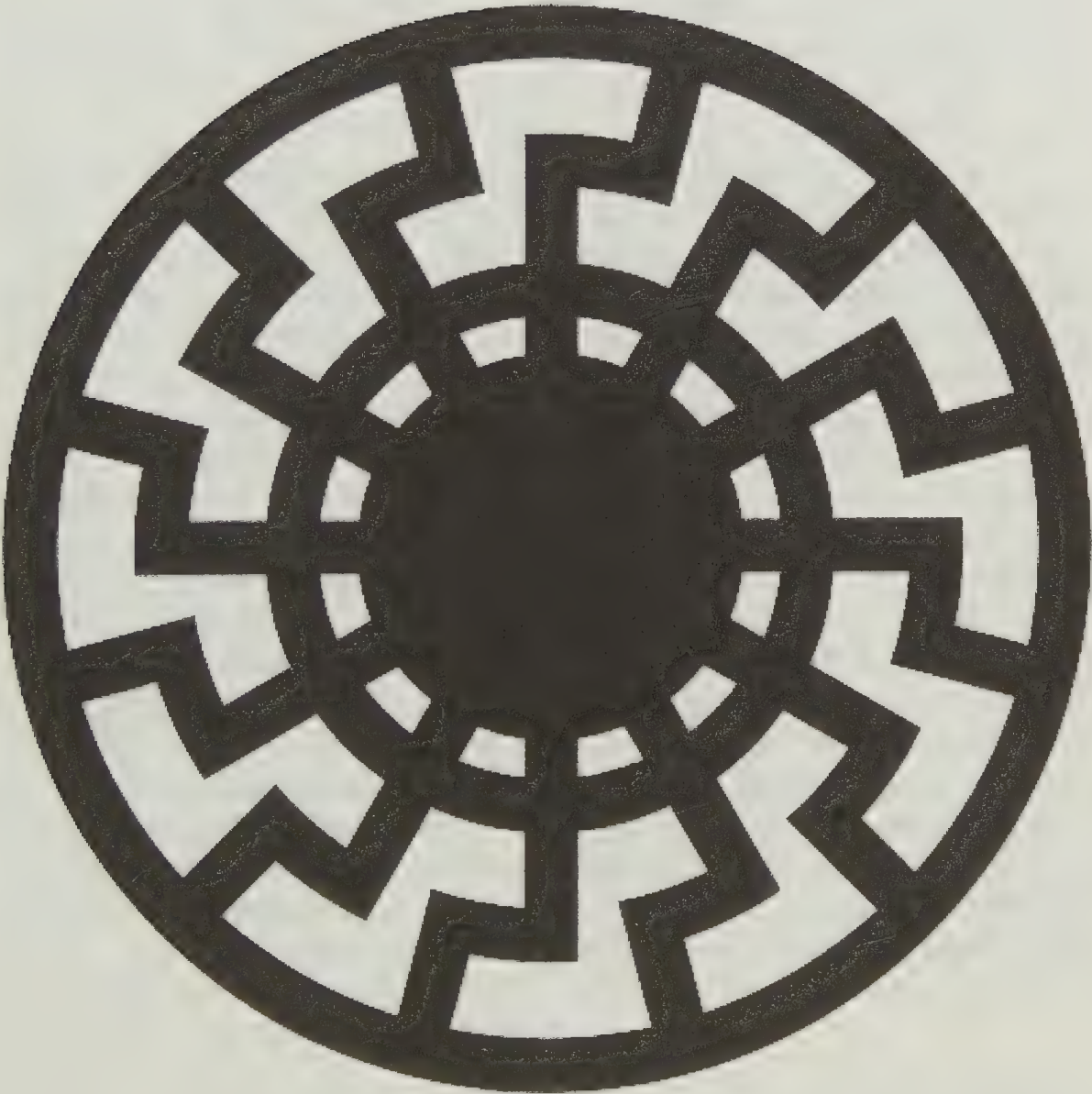
Some such training systems are more thorough than others, and some take longer than others to complete. The length and complexity of a curriculum is not necessarily a reliable gauge of its effectiveness or the level of success the student will be able to achieve after completing it. It is also possible that different training systems and symbol sets will work better for some than for others. Just because one system works very well for me does not mean it will work well for someone else. However, the Armanen rune

system and its programs of training are keyed to the nature of the closest descendants of the Hyperboreans and Aryans on physical, emotional, mental and spiritual levels. Therefore it is likely that those who fit into this category will find the Armanen system to be unusually effective, and it will grant them the ability to achieve major successes after only a very short period of time.

The Aryan must unite the MAN rune and the YR Rune in himself to become the Total Man, the twice born. The world becomes the HAGAL Rune. Upon this initiation the Aryan travels in the direction of Hyperborea, returning to encounter the Black Sun. When this happens, the man is reborn, and he takes the HAGAL rune and rotates it in reverse, in the direction of Hyperborea, in the direction of the north Pole (that is the the south Pole, see above) and it transforms into the left-turning swastika. The Black Sun moving back toward the Green Ray (Serrano, cited in Pontollilo 503).

This path of self transmutation and development of magical abilities of the Armanen is clearly of the Left Hand Path, as described early on in this book. Therefore, a further word must be added. An immature version of the Left Hand Path is entirely selfish, and has no regard or care for others or for the good of the world. This is not the path of the Armanen. Stephen McNallen pointed out in this regard that Wuotan gives the runes and mead to men and gods: he does not only keep them for himself. Wuotan fights for the whole world, the heavens and the earth and all of his people in them. To change the world we have to change ourselves. We help others first by helping ourselves. However, we also help ourselves by helping others because doing good deeds in the world and helping and healing others with our rune power destroys our own bad karma and brings us closer to achieving our personal goals. God's mission as well as our own is to help our brothers and sisters and to fight the Demiurge together. Our work will not be complete until this is has taken place. We must help others to help themselves and walk their own paths of personal transformation. We must save our people and bring about the evolution of the sixth level humans.

Chapter 7: Black Sun Exercises



Black Sun Meditations

If one does an internet search for “Black Sun Meditation,” one will find several sites which describe a single Black Sun meditation which involves meditating on a “Black Sun” rising in the west in the morning, and setting in the east in the evening. This seems to have become the standard idea of a Black Sun meditation. However, it is important to note that this Black Sun meditation is not part of the Armanen tradition, and is not even based on the Armanen concept of the Black Sun. The meditation comes from Julius Evola, and his idea is based on Mary Shelley's fictional account of a “black sun” which is an omen of evil and has nothing to do with the Armanen Black Sun.

Practice of Armanen runes in the context of the Black Sun can enable one to enter different, Hyperborean rune realms. The runes and the Black Sun will guide the practitioner to these realms. Therefore, suffice it to say that the Black Sun, the Midnight Mountain, the city of Hyperborea (Ásgarðr) and the planet Venus all make great focal points for Black Sun meditation. The Midnight Mountain (Mount Himinbjorg) is described as being tall and narrow, and having various palaces and houses present on it. Near the mountain is the city of Hyperborea, which is described as having buildings that resemble the stone structures of ancient Egypt, Sumeria and south America, but the buildings are made of a blue glass/crystal-like material and are trimmed and highlighted with gold and precious gem stones. In the center of the city in front of the mountain is the largest and most elaborate building, made entirely of gold and shining with vril. It is the palace of the gods. Therein are the 12 thrones of the Æsir: the 12 gods of Hyperborea. The real name of Hyperborea is Thule.

When working with the Black Sun, create your rune circle by drawing the runes to you directly from the Black Sun. Make special note of the colors of the runic streams when they come directly from the Black Sun. Note any ways in which the runes drawn directly from the Black Sun may differ from runes drawn from anywhere else on the World Tree.

Exercise:

1. Begin practicing meditation on the Black Sun.

Black Sun Rune Statha

The standard or beginning method of rune statha is World Tree Rune Statha, as discussed above. World Tree Rune Statha is best represented by Kummer's 13 rune curriculum. This is an important and valid form of rune statha, especially for beginners, but a more elevated type of rune statha is possible, which is Black Sun Rune Statha. The way to the Black Sun is though the Zodiac as also represented by the 18 runes. Therefore the best way to undertake the practice of the runes is to practice them each in their specific times of influence throughout the year. This method of practicing the runes is that of Black Sun Rune Statha.

The Black Sun sits in deafening silence on the border between the spiritual and material worlds. It is connected to both FA and UR, but in particular it is the source of UR, the dark matter skeletal framework of the universe and therefore the source of vril. It is the source of the original flame of FA. The magician, the runester, gets vril ultimately from the Black Sun even though indirectly, as vril usually comes directly from other sources which filter and modulate the Black Sun light. If the magician can open up a direct channel between himself and the Black Sun, then he can become a true initiate and draw vril directly from the original source.

Since the runes are a Zodiac, they essentially also represent infinite time, as a cycle continuously repeated. By mastering the runes over the course of a year, one masters time. Since time is space, one also masters space: that is, one becomes a master, a knower and a controller of space, which is the material world. This is the power to do magic, and the evolution of man into a demigod who serves a controlling function in the universe or some specific part of it.

To practice Black Sun Rune Statha, begin FA on the day of the exact time of the Winter Solstice (which is usually December 21), and practice for the next 20 degrees of the Zodiac. Each period follows the times of the Zodiac and lasts for about 20 days. The length of the time period varies slightly throughout the year: the rune Zodiac time periods become a day or two longer around the summer. As an example of the variations, the times of practice for each rune in the year 2017 are as follows:

FA: 0° Capricorn to 20° Capricorn. Rune Period: 19.5 days. Dec. 21-Jan. 9(-)
UR: 20° degrees Capricorn to 10° degrees Aquarius. 19.5 days. Jan. 9(-)-Jan 28.
THORN: 10° Aquarius to 0° Pisces. 20 days. Jan. 29-Feb. 17.
OS: 0° Pisces to 20° Pisces. 20 days. Feb. 18-March 9.
RIT: 20° Pisces to 10° Aries. 20 days. March 10-March 29.
KA: 10° Aries to 0° Taurus. 20 days. March 30-April 18.
HAGAL: 0° Taurus to 20° Taurus. 20.5 days. April 19-May 8(-).
NOD: 20° Taurus to 10° Gemini. 21.5 days. May 8(-)-May 29.
IS: 10° Gemini to 0° Cancer. 21 days. May 30-June 20.

AR: 0° Cancer to 20° Cancer. 20.5 days. June 21-July 12(-).
SIG: 20° Cancer to 10° Leo. 21 days. July 12(-)-Aug. 1(-).
TYR: 10° Leo to 0° Virgo. 20.5 days. Aug 1(-)-Aug. 21.
BAR: 0° Virgo to 20° Virgo. 20.5 days. Aug. 22-Sept. 11(-)
LAF: 20° Virgo to 10° Libra. 20.5 days. Sept. 11(-)-Oct. 1.
MAN: 10° Libra to 0° Scorpio. 20 days. Oct. 2-Oct. 21.
YR: 0° Scorpio to 20° Scorpio. 20 days. Oct. 22-Nov. 10.
EH: 20° Scorpio to 10° Sagittarius. 20 days. Nov. 11-Nov. 30.
GIBOR: 10° Sagittarius to 0° Capricorn. 20 days. Dec 1-Dec. 20.



Figure 30: Armanen Rune Zodiac in relation to 12 Zodiac houses.

Note that these start and end times are for a year in which the Winter Solstice begins on December 21st. The time of the Solstice differs slightly from year to year, so these dates can be off by a day or so on different years. You can look up the start and end dates of each Zodiac house to find precise dates for any given year, and then use those to count 20 degree and 10 degree time periods to determine the runic period start and end times which are in between the Zodiac house start and end times, or divide the appropriate Zodiac houses by 2/3rds and 1/3rd to find all the runic times.

Also note that I calculated these times based on the ancient Germanic conception of a day as beginning at sunset. Modern calculations of these dates artificially divide one day from another at the arbitrary time of 12:00 midnight. Therefore, some of the dates given here will not correspond to those found in standard modern calculations.

Each of the 12 Zodiac houses consists of 30 degrees of the heavens for a total of 360 degrees over the 12 Zodiac houses which occur in one year. The 18 divisions of the year can be correlated to the 12 Zodiac houses because each of the 12 houses is divided into three segments, for a total of 36 segments, 2 each of which correspond to a time period of each of the 18 Armanen runes. Each runic period is 2/3rds the length of a Zodiac house: either the first 2/3rds of a Zodiac house, or the last 3rd of a Zodiac house plus the first 3rd of the next Zodiac house. Within the time period of each rune, practice the rune a minimum of 14 times. The extra days of the period can be used as leeway in case there are days you are unable to practice.

The method of drawing vril and the accompanying visualizations are different in Black Sun Rune Statha from the ones in World Tree Rune Statha. Before you begin, visualize the Black Sun. As you breathe in, visualize vril flowing from the Black Sun to yourself. You can visualize the runes around the Black Sun, and the energy of each flowing to you from the Black Sun. In this way draw your vril directly from the Black Sun to create your runic circle. As you practice your rune of the day, visualize its energy coming to you from the Black Sun. When you are finished your practice and are discharging the surplus rune energy with the IS galdr, visualize the energy from the runes in your rune circle leaving the circle in a counterclockwise motion and rising up to return to the Black Sun. During the discharging process, the rune energy travels from your head down to your feet and into the ground, where it enters the space of your rune circle. From there it travels counterclockwise along the path of the energy of the runes in the circle and returns to the Black Sun.

This discharge of surplus runic energy serves a twofold purpose. First, it “shuts off” the runes so that they do not eventually accumulate too much charge in the practitioner, and it disperses much of the already accumulated vril, which prevents the practitioner from becoming overcharged. Second, the discharge and sending the rune energy back to the Black Sun serves the exact same function as an offering. In a sacrifice, it is the vril of that which is sacrificed that is the real gift to the gods. Of course in rune practices we also generate vril. Our generated vril becomes a gift in exchange for a gift, which nourishes the divine powers and maintains the bond between the Black Sun and the people of the Black Sun.

Exercises:

1. Begin practicing Black Sun Rune Statha at the next Winter Solstice. Continue to practice World Tree Rune Statha until then.

Emile Rudiger's Black Sun Exercise

Emile Rudiger was a student of Wiligut who wrote commentaries on Wiligut's Halgarita charms. Rudiger gives “descriptions of exercises such as the “High Eight” or the “Ring of the Eagle.” With the help of those exercises, as well as with rune statha, one can mentally, emotionally and physically unite with the old, dark sun (Black Sun), connecting the thymus gland to Santur. Rudiger claimed to have gained knowledge of “The High Holy Eight” exercise from Wiligut's Halgarita Charm 1818 (Lang, 1998; Mund, 1981, cited in Pontolillo 699).

Gekruiste slang,
gekruiste hant,
Gothari ger,
Gothara lant.

*Crucified serpent,
crucified hand,
Gothic spear,
Gothic land.*



Figure 31: The Crucified Serpent.

The “serpent” refers to the natural flow of energy in the body, in particular in the head. Rudiger distinguished three cycles of energy in the body, which he calls “the High Eight,” the “Great Eight” and the “Lower Eight.” The “crucified serpent” refers to the breaking of the natural flow of these three separate energy flows from one another and forcing them to flow together as one current.

Rudiger taught that Santur, the Black Sun, is the teacher and modifier of mankind that is to cause mankind to evolve from the fifth level of humanity to the sixth. In order to accomplish this, the “Cosmosist” must completely re-align himself to know Santur. This is to be accomplished by working with the thymus gland, which, because after puberty it is

without function, is understood to be responsible for the development of the sixth level in humans; “...the thymus gland is the gateway though which

Santur's transformative energy acts" (314). Rudiger assigned seven glands to a six pointed star with the seventh being the center point. The seven glands are:

Higher Powers

- A. Pineal gland – Wili
- B. Pituitary gland – Kymri
- C. Thyroid gland – Odhinn

Lower Powers

- D. Endocrine gland – Ur
- E. Thymus gland – We
- F. Adrenal glands – Stan
- G. Ovaries/Epididymis – Hagadisa

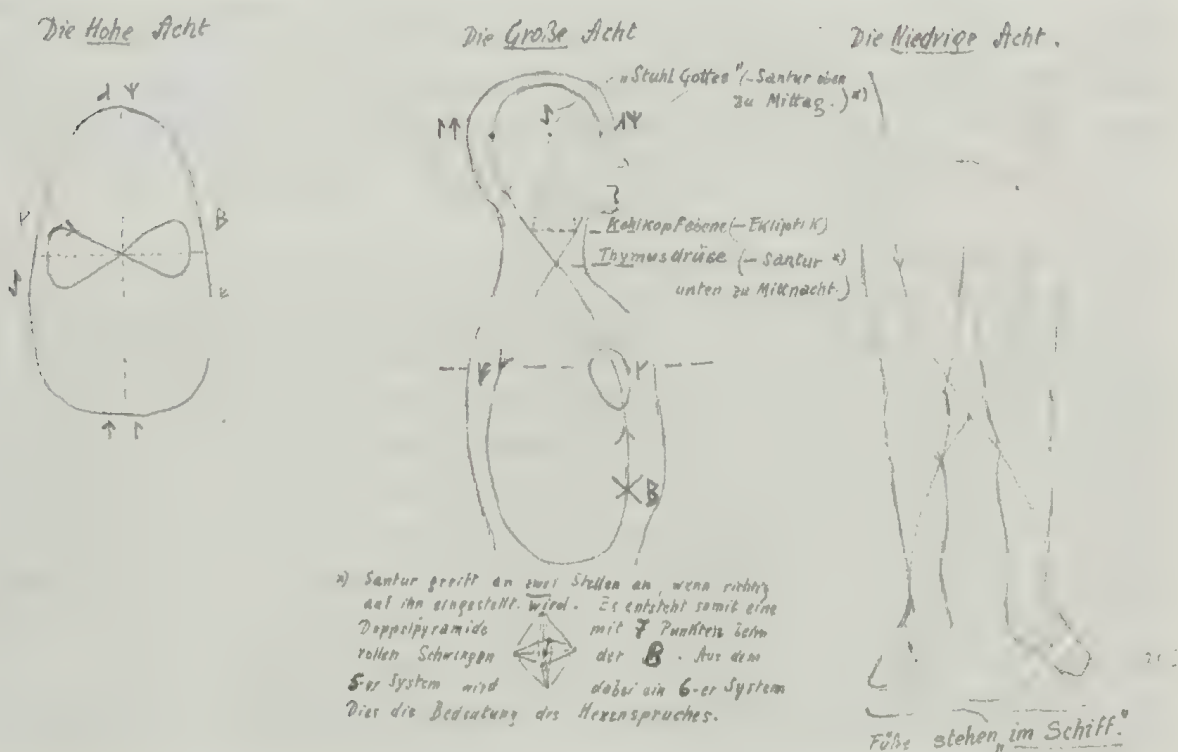


Figure 32: Rudiger's High Eight, Great Eight and the Base Eight.

This forms the basis of the practice of the High Eight, the Great Eight and the Base Eight. The High Eight is symbolized by the swastika. It naturally flows in a horizontal figure eight from one side of the head to the other at the level of the pineal gland (see diagram). Eight runes are assigned to the different quadrants surrounding the High Eight. The Great Eight naturally flows in a figure eight from front to back through the whole head on the top through the body to the lower abdomen on the bottom with its juncture at the thymus gland. The Base Eight flows from the lower abdomen to the bottom of the feet.

The thymus gland must be awakened so that it will be receptive to the emanations of Santur. Note that in working with the thymus gland, one is also working with the related vril center of the throat chakra. The exercise to awaken the thymus gland is as follows:

Preparation

1. Establish a protective rune circle and practice the IS rune exercise until one enters the neutral, void state.
2. Visualize the High Eight, the Great Eight and the Base Eight within your body. Feel the vril moving through them. Practice making them each individually oscillate by moving vril through them. This can be done using the IS rune galdr. Use the high tones (ascending pitch, descending pitch and the siren) for the High Eight which causes vibration in the head; use high middle tones for the Great Eight which stimulate vibration in the head and torso, and use low tones for the Base eight which stimulate vibration in the legs and feet.

On the plain of the High Eight at the pineal gland is the Seat of the Gods, which is “Santur overhead at noon.” At the plain of the thymus gland is “Santur below at midnight.” In the middle, on the plain of the laryngeal, is the ecliptic. With practice of this exercise, a seven-pointed double pyramid develops, the top point of which is “Santur at noon” and the bottom point of which is “Santur at midnight.” Santur becomes active at these two points. Four of the points are on the outer ecliptic, one is in the center of the ecliptic, and the other two are the top and bottom points of the pyramid. The seven pointed pyramid must come to full oscillation, at which time it will become an eight-pointed pyramid (another point develops on the outer ecliptic so that instead of four points on the ecliptic (a square) there are five (a pentagram)).



3. Envision the seven-pointed pyramid between the pineal and thymus glands. Establish in your mind that the top point of the pyramid is Santur at noon, and that the bottom point is Santur at midnight. Know that through the course of the day and night, Santur's macro-cosmic movement is reflected

micro-cosmically as movement or oscillation between these two points within yourself. Feel Santur's active energy in your pineal gland at noon, and in your thymus gland around midnight.

Stimulation of the Thymus Gland

4. The thymus gland is stimulated with the middle finger of the right hand. In order to effectively do this, the middle finger of the left hand must come to "radiate ethereal pressure," as Rudiger puts it. Ether is vril. I recommend practicing rune statha for some time before attempting this exercise in order to attune the body to receiving vril quickly and easily, and to build up vril in the hands. Once this is accomplished one can mediate on the vril in the hands and mentally direct vril to build up in the middle finger of the left hand.

5. Apply light pressure to the thymus with the middle finger of the right hand. Rudiger writes: "a feeling begins immediately, as if a rotating Od vortex arises in the gland and injures it." Rudiger also notes that

this development holds great dangers if it is not carried out in exact observation of the cosmic laws" because "within the thymus lies the junction of the High Holy Eight [author's note: is it not actually the Great Eight that lies at this junction?]. The interruption of this junction will result in a cosmically unsettled 'distinctive special vibration' in the thymus gland that is the Total Rhythm of the Holy Eight. This will produce insanity. In order to reach the sixth level in a cosmically correct fashion by evolution of the thymus gland, the following should be considered: 5 and 6 make 7 and 8. That is how it is achieved (314).

This cryptic solution will be explained further below.

Path-breaking to Join the Three Eights

The exercise of awakening the thymus gland does not in and of itself achieve the desired result. The disruption of the junction of the Great Eight at the thymus must cause the Great Eight to rotate so that it becomes organically bound to the High Eight and the Base Eight: the three become a single system. This is accomplished by using the will and envisioning power to break the natural flow of energy in the three Eights, forcing the energy from the High Eight down into the Great Eight to create a new flow of energy. The macro-cosmic tilt of the earth's axis is replicated micro-cosmically in the energy flow between the poles in the body (root and crown chakras). Straightening this is reflected in Rudiger's practice of altering of the course of the Acht. The activity of all three Eights will be shifted and

rhythmically linked. The exercise to achieve this is given by Rudiger as follows:

6. Stand with your feet at a 90 degree angle as in rune statha practice, but with the heels four finger widths apart with the body and head vertical, the arms lifted laterally so that the raised palms of the hands come to the height of the pineal gland. Rudiger speaks of energy flowing to the pineal gland from the URD, which is the energetic source of vril as described by Wiligut, “Urda is Ur-da: ‘that which is there from the beginning’” (Flowers and Moynihan 72). Intentionally build up a concentration of vril in the pineal gland, drawing vril from the URD, and allow it to move. The vril will move laterally through the natural figure eight path of the High Eight. One must now break its natural pathway and use considerable willpower and visualization to force the vril down into the body, into the pathway of the Great Eight and then farther down into the pathway of the Base Eight. From there the vril will return upwards to the Great Eight and finally back to the High Eight. Continue to cycle the vril through the three Eights as a single connected vril circuit. With this practice, the movement of vril through the system is increased until full oscillation is reached, at which point the seven pointed pyramid becomes an eight pointed pyramid, as described above (Lange 231-324).

In this way, the fifth level system becomes a sixth level system and one moves from being a fifth level human to a sixth level human. This is symbolized by the pentagram, representing the limited state of physical existence, transforming into a hexagram or HAGAL rune. The seven glands are assigned each to a point on the hexagram with the seventh in the center. The formerly inactive thymus, thus restored to its higher evolutionary purpose through this practice, takes its place as an active gland on the hexagram, which had been a pentagram when the thymus was inactive. The hexagram/HAGAL rune represents the divine union of male and female which is the goal of rune practice, especially of the HAGAL rune practice. In other words, the merging of the YR and MAN runes into HAGAL within oneself in order to become the Total Man, and Rudiger's description of becoming a “sixth level human” is the same thing. Rudiger's Black Sun exercises and the HAGAL Rune exercise are closely linked, and are methods of achieving this ultimate goal.

The practice of Rudiger's Black Sun exercise cannot be given as a requirement for completing this curriculum. Each individual must be aware of the intensity and danger of the exercise as described above, and make the choice independently whether or not to practice it.

Epilogue

In this volume I have given the techniques, practices and exercises of the Armanen masters. While it is not essential in the very beginning stages of Armanen rune practice to do all exercises in a ritual setting, the basic rituals of protection, such as working within a sacred rune circle, should be added into one's practice as soon as possible. Other essential ritual aspects, such as the use of the old Armanen "affirmation" style verbiages, should also be incorporated soon after one takes up the Armanen practices. All of the essential ritual elements are included in volume three, along with both simple and advanced Armanen magical rituals of different types, and Armanen ceremonies of seasonal celebration. As mentioned in the introduction, the student should read completely through volume three before beginning the practices given here, as the ritual elements found there are necessary for proper practice of the Armanen rune exercises.

Here I have given everything from the most basic, beginning exercises up to some much more complex advanced practices. The student will have to decide for him or herself if and when to attempt the more advanced exercises, and the runes will offer guidance on this as well.

Further assistance can be obtained through Armanen masters and other students who are familiar with the practices given here and who are working toward their higher development along the Armanen path.

Appendix 1: Old Norse Pronunciation Guide

Consonants

b as in bat

c as in cat

d as in dog

ð as in this

f (initial) as in fast. Middle or final, as in vast.

g (initial) as in good. Before s or t: as the “ch” in Scottish loch. Otherwise: voiced.

h as in hand

j as in yell

k as in can. Before s or t: as in loch.

l as in last

m as in man

n as in need

p as in happy. Before s or t: as in far

q as in call

r as in roof (trilled)

s as in sat

t as in time

v as in victory

w as in win

x as in lochs (Scottish)

z as in cats (German z)

þ as in thin

Vowels

a father (short)

á father (long)

e as in bet (short)

é as in bet (long) or as the full word yay

i as in sit

í ee as in feet

o as in mote (short)

ó as in mote (long)

u u as in scoop (short)
ú as in droop (long)
y ü as in German München (short)
ý ü as in German Füße (long)
æ a as in sight
ȝ as in naught (long)
ȝ au as in naught (short)
ø eu as in French feu (short)
œ eu as in French feu (long)

ö is similar to German ö. The sound is not found in English, but is similar to the 'i' in girl or Sir. Pronounce a normal o but with your lips more closed and held tightly to your teeth. Listen to Scandinavian or German speakers say letter to learn its proper pronunciation.

Diphthongs

au as in cow, or as in soy
ei as in say
ey ON e+y

Appendix 2: German Vowels which are Difficult for English Speakers

ei as in fly

ie free

au as in Chairman Mao

eu and äu as in joy

ä as in bed

ö is not found in English, but is similar to the 'i' in girl or Sir. Pronounce a normal o but with your lips more closed and held tightly to your teeth. Or pronounce *ay* but with your lips in the position to pronounce *o*. Listen to German speakers say this letter to learn its proper pronunciation.

ü is also not found in English. Move your lips in the position to say *oo* with tongue in the position to say *ee*. Listen to German speakers say this letter to learn its proper pronunciation.

Appendix 3: External Requirements for Recognition as a Rune Master

1. Marby's IS rune curriculum
2. Kummer's Sacred 13 curriculum
3. Statha exercises for all 18 runes
4. Handstatha exercises for all 18 runes
5. Read the 13 Essential Armanen books
6. Know Spiesberger's ceremonials and ritual words
7. Practice all of the Welz rune magic ceremonials
8. Mastery of the ritual format, elements, items and words of your choice (in the language of your choice)
9. Ability to do a successful rune magic operation
10. Be able to do rune readings
11. Knowledge of von List's table of rune vowel and consonant combinations and ability to use them
12. Knowledge and practice of rune dance
13. Know the principles and methods of rune practices for more than one runester
14. Knowledge of and ability to practice Marby's rune gymnastics
15. Practice Shou's Ritual of the Ninth Night
16. Knowledge of Serrano's rune exercises
17. Be able to practice STAV rune exercises
18. Demonstrate knowledge of runic numerology
19. Practice runic healing with Handstathas
20. Demonstrate sufficient knowledge of the Elder, Younger and Armanen Futharks
21. Demonstrate knowledge of all ancient rune poems (Anglo-Saxon, Norwegian, Icelandic, Ljóðatal)
22. Read the Elder and Younger Edda
23. Demonstrate some esoteric interpretations of the Edda contents
24. Practice of Black Sun Rune Statha

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